

THE WHOLE PSALTER TRANSLATED INTO ENGLISH METRE, WHICH CONTAINETH AN HUNDRED AND FIFTY PSALMS.

By Matthew Parker
(b. 1504, Archbishop of Canterbury 1559-1575)

Imprinted at London by John Daye, dwelling over Aldersgate, beneath S. Martins.

* 1567 *

ITS ENTIRE TEXTUAL CONTENT TRANSCRIBED INTO
MODERN SPELLING, EDITED AND ANNOTATED BY

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CONTENTS

Introduction	2
Editorial Notes	4
[SAME ORDER AS IN PARKER'S ORIGINAL]	
<i>Ad Lectorem</i>	5
To the Reader	5
Of the Virtue of the Psalms	7
150 Psalms of David	15
Doxologies	347
<i>Te Deum</i>	348
The Song of the Three Children	351
<i>Benedictus</i>	353
<i>Magnificat</i>	355
<i>Nunc Dimittis</i>	356
<i>Quicumque Vult</i>	356
<i>Veni Creator</i>	359
Comments on psalm CL	361
For the Conjunction of Psalms and Tunes	361
Five Books of Psalms, according to the Hebrews (index)	362
The Nature of the Eight Tunes	362

NOTE: The entire contents of this document have been corrected and revised from the previous version (1.0).

VERSION 2.0 OF THIS DOCUMENT



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INTRODUCTION

METRICAL PSALTERS, vernacular translations of the Psalms in poetic form, were generally employed for congregational use in the Protestant Liturgies following the Reformation during the Sixteenth Century. The Church of England was no exception. These psalters usually included metrical versions of other texts, among them the New Testament canticles employed in Morning and Evening Prayer.

Although metrical psalters were produced and circulated for private reference prior to the Reformation, their public use became prominent at that time. Luther published *Das Babstsche Gesangbuch* in 1545; the Reformed (Calvinist) Churches on the Continent took the lead thereafter. The most influential of their compilations was the Genevan Psalter (Switzerland), introduced in 1539 and finalized in 1562.

The original texts were in French, but English translations were soon circulated in Great Britain.

Although often confused with subsequent English productions, it was never predominant in the English-speaking countries, although there was some exchange of tunes. In fact, Elizabeth I (r. 1558–1603) was disdainful of the Genevan Psalter, and dismissed its contents as “Geneva jigs.”

Production of post-Reformation metrical psalters in England correlated generally with successive revisions of the Book of Common Prayer, which was first compiled in 1549 during the reign of Edward VI (r. 1547–1553) and revised 1552, both under the direction of Thomas Cranmer, the first Protestant Archbishop of Canterbury (r. 1533–1556).

Suppressed by Roman Catholic Mary I (r. 1553–1558), it was reintroduced by Elizabeth I. but was suppressed again by Oliver Cromwell from 1645 until the Restoration of Charles II (r. 1660–1685). A modest revision in 1662 was official in England through the first half of the Twentieth Century.

The first American Prayer Book (1789) was derived from the English 1662 version.

The first post-Reformation metrical psalter to attain general use in England was *The Whole Book of Psalms*, primarily the work of Thomas Sternhold (1500–1549), and augmented by John Hopkins (1520/21–1570). It was first published in a complete form, with tunes, in 1562, and was soon after appended to the Prayer Book. Generally known as “Sternhold & Hopkins,” it remained popular into the Eighteenth Century.

Sternhold & Hopkins (the “Old Version”) was succeeded in general use by the New Version of the Psalms of David (1696, emended thereafter), by Nahum Tate (1652–1715) and Nicholas Brady (1659–1726), both born in Ireland. Known as “Tate & Brady,” or the “New Version,” and also appended to the Prayer Book, it remained popular until the advent of the modern vernacular hymnals in the Nineteenth Century, and in parts of the United States into the Twentieth Century.

The whole Psalter translated into English metre, translated by Matthew Parker, Archbishop of Canterbury, was published in 1567, shortly after Sternhold and Hopkins had been introduced. It is best known for its inclusion of nine four-part psalm-tune settings by the prominent Tudor composer Thomas Tallis (1505–1585).

The third of these was popularized by Ralph Vaughan Williams (1872–1958) in his *Fantasia on a Theme by Thomas Tallis* (1910). The Parker translation, on the other hand, failed to “take” as had Sternhold & Hopkins, and its texts (not Tallis’ music) remain neglected to the present day.

The reason is not far to seek: Parker's translation is by no measure "high" literature.

In formal terms, the following characteristics are apparent upon cursory examination: 1. confusion of and disregard for the appropriate parts of speech; 2. confusion of and disregard for grammatical variables, incl. number, person, etc. 3. syntax convoluted to the point of obscurity, fragmentary sentences, etc.; 4. and simplistic, redundant diction. All of the above are features of 5. an affected colloquial style, at times unconvincing.

The above indictment would seem conclusive were it not for Parker's background and erudition.

Surely he would not have been so careless in a project of such theological import and foreseeable effect on his reputation. Of course, Parker's status may be the reason his work received anyone's attention. Closer examination, though, does reveal the following: Whatever its defects of style, Parker's work is edited and arranged with considerable liturgical sophistication and ingenuity. His Psalter is not simply a congregational hymnal. This is most conspicuous is his careful assignment of different voices to antiphons, hemistichs (half-verses), etc. Antiphonal and responsive texts are indicated throughout this edition with *italics*.

Each psalm is introduced by an original Argument, and some are followed by a(n often eloquent) Collect. Some content of the Arguments reflects Period exegesis, and certain polemic references, esp. those regarding Judaism, are offensive to modern sensibilities.

The Arguments are included here only for textual reference.

Despite its general crudity, the translations on occasion does exhibit genuine eloquence and sensitivity; Parker's anomalous concern for detail is especially evident in his treatment of the acrostic Psalm CXIX.

The extent of Tallis' direct involvement in or even consent to the use of his compositions in Parker's work has not been determined. His active collaboration seems more likely, in view of Parker's clerical status. At any rate, Parker was acutely sensitive to the character of Tallis' settings, and arranged his texts with careful regard for their use. Even so, given the variety of meters he employs, it is obvious Parker did not intend his translations exclusively for their use.

NOTE. All musical notation is omitted in the present transcription. Transcriptions of Tallis' compositions are readily available elsewhere. Parker also provides monodic melodies for some of the other prayers, but they are not of particular musical interest.

MUSICAL INSTRUMENTS.

If performance was not primarily a capella, neither was accompaniment in those days confined to the church organ. Other instruments were commonly used, esp. the lute; Parker himself suggests a lute in some instances. Moreover, he did not mean to confine his Psalter to liturgical use. He even recommends it for both private and social, although not casual, recreation.

With or without accompaniment, however, his elaborate, antiphonal arrangements do favor public, primarily liturgical, performance.

Parker's disregard for parts of speech and other grammatical variables appears too extreme accurately to reflect colloquial usage. On rare occasion it may be for metrical purposes. On the other hand, a fair amount of diction, including soe idiomatic expressions, is surprisingly modern. This continuity affirms that Parker's style is not mere affectation (and as well that Shakespeare and Co. did not emulate actual

Elizabethan conversation any more than did Tennyson that of the Nineteenth Century). Parker's frequent recourse to archaic terms and grammatical forms may draw from popular as well as literary usage.

EDITORIAL NOTES

Although it is best known for its inclusion of nine psalm-tune settings by Thomas Tallis (1505-1585), the present edition of Matthew Parker's Psalter contains only annotated transcriptions of its textual content. Numerous arrangements of Tallis' music are available elsewhere.

The period and character of Parker's work present a number of editorial challenges, which are addressed in the present edition as follows:

VOCABULARY.

Most of Parker's vocabulary is familiar in Modern English. Definitions of archaic or unfamiliar words are provided in [square brackets] in the right margin of each verse in which they occur. Two words, however, recur so frequently as to preclude notice of each occurrence:

aye (adv., pron. ā = ever, forever. Cf. *aye* (interj., pron. "eye") = yes; not found in this work.

eke (conj., pron. "eek") = and, also, as well.

SPELLING.

Spellings are modernized throughout. American spellings are preferred, but several British spellings (quire, shew, etc.) are retained to preserve some flavor of the original.

The Hebrew spelling of proper nouns is used in place of Parker's Latin and Greek forms.

PRONUNCIATION.

Parker's language can be safely pronounced as in Modern English, with several exceptions, all of which concern:

ELISION.

The *e* in the verbal suffix -ed, once universally pronounced, was increasingly elided by the Sixteenth Century, as indicated by an apostrophe, 'd. Use of the latter is erratic in Parker's work, and has been standardized throughout the present edition. Elided *e* is omitted ['d], except when its omission would shorten the stem vowel. In the few instances where the stem vowel is short and elision is required by meter, the final consonant of the verb is doubled

[e.g., "sinn'd"]. In all other cases, unaccented *e* in -ed is silent.

Of course, the *e* in -ed is pronounced following alveolar *t* and *d*.

In all other instances when its archaic pronunciation is retained (generally for metrical purposes), that is indicated by a grave accent -èd, e.g. "sinnèd." The *e* in the archaic third-person singular -eth is also elided [-'th] often in the present work.

In Modern English, the *i* in the suffixes *-sion*, *-tion*, *-cious*, *-tious* etc. coalesces with a preceding vowel to form a fricative *sh* (except *-sion* – *zh*); after a consonant (except *l* or *r*), *-ti* coalesces from form *-ch*. In Parker's time, the *-on* was pronounced separately, and preceding *-si-* was pronounced *–zee-* after a vowel, and *-see-* after a consonant; preceding *-ti-* was pronounced *-see-* after a vowel, and *-tsee-* after most consonants. All such period pronunciations are indicated here in [square brackets] immediately after the word in which they occur.

Likewise, syllables which are elided in Modern English were often pronounced separately in the Sixteenth Century, e.g. *cruel* ("crool") vs. *cru·el* ("croo-el"). In most cases, separation of the syllables is indicated by a dot (·). In several instances, a diaeresis (foë = "foes") is used. A dot is also used to divide single syllables sung on two (not slurred) notes.

In Parker's work, many other syllables are elided, some in a forced manner for metrical purposes. These are not indicated, but must be gauged on an individual basis when singing (or reciting).

THE WHOLE PSALTER TRANSLATED INTO ENGLISH METRE, WHICH CONTAINETH AN HUNDRED AND FIFTY PSALMS.

By Matthew Parker.

Quoniam omnis terre Deus : Psallite sapienter. Psalm 47 [: 8]
For God is [King] of all the Earth : Sing ye wisely.

Imprinted at London by John Daye, dwelling over Aldersgate, beneath S. Martins.
CVM GRATIA ET PRIVILEGIO Regiae Maiestatis, per Decennium. 1567
[BY GRACE, AND WITH PERMISSION of Her Majesty the Queen, for a Decade.]

AD LECTOREM.

*Hec quicun{que} legis, tu flexu & acumine vocis
In numeros numeros doctis accentibus effer,
Affects{que} impone legens, distinctio sensum
Auget, & ignavis dant interualla vigorem.*

TO THE READER. [roughly equivalent to the above]

- [1.] Of thee, good friend, thus much I crave,
these few requests, I say:
No brows to bend, but first with save,
to judge by like assay;
- [2.] and if ye spy, as much ye may,
where stray'd amiss I have,
to mend where I went out of way,
with art more sad and grave.

CONTINUED ON FOLLOWING PAGE

- [3.] But read it round, and hack it not,
as jumbling short with long;
express them sound and rack them not,
as learners use among.
- [4.] Accent in place, your voice as need'th,
note number, point, and time:
both life and grace, good reading breed'th;
flat verse, it risesth sublime.
- [5.] Observe the train, the ceasure mark
to rest with note in close;
rhythm doggerel plain, as dogs do bark,
ye make it else to lose.
- [6.] Read oft enough, well spell the line,
less jar to hear by use;
if verse be rough, no fault is mine,
if ye the ear abuse.
- [7.] But principal thing, your lute to tune,
that heart may sing in chord,
your voice and string so fine to prune
to love and serve the Lord.

Paul: *Eph. 5; Col. 3*

- [8.] Sing psalms and hymns and songs on high
to God, your selves among;
but sing in heart, make melody:
to God give thanks in song.

James V

- [9.] If sad ye be, and bear the cross,
in faith pray ye contrite;
if glad ye be and feel no loss,
sing psalms of thanks aright.

David: *Ps. 33, 47, 68*

- [10.] *In lute and harp reioice to sing,
sing psalms in decachord;
of all the Earth sith [since] God is King,
sing wisely: fear the Lord.*

Iesus Syrach: 44

- [11.] The Fathers old both sought and found
sweet music's moods full fine;
the Scripture songs they did expound:
their hearts were all divine.

Iesus Syrach: 32

- [12.] Who knowledge loveth, teach him thy lore,
no music hinder thou;
where hearing want' th, spare words the more,
and modesty allow.

OF THE VIRTUE OF PSALMS.

- [1.] What man hath heart in heaviness,
with sundry cares opprest,
and would have help in readiness
to heal his thoughtful breast,
- [2.] and yet by man in sur·ety
for physic[ian] want his cure,
thus set in hard perplexity,
to God yet trusting sure.
- [3.] Let him behold the melody
of David's blissful harp;
in psalms there find his remedy
he may, of care so sharp.
- [4.] If foreign foe or enemy
hath wasted all thy coasts [borders],
no help thou canst have sur·ely
more strong to daunt his boasts.
- [5.] If thieves thy goods have caught in net,
and have made thee full bare,
in psalms thy mind if thou do set,
they will thy loss repair.
- [6.] If wrung thou beest by tyranny
and banish'd out of land,
thou mayst relieve thy misery,
content by psalms to stand.
- [7.] If train [plot] be laid all craftily,
in spite to trap thy way,
take David's lore then readily,
and bid thy foes go play.
- [8.] Thou mourn'st and sighest in doleful heart
by death thy children gone,
if psalms thou takest in ghostly [spiritual] part,
they will assuage thy moan.
- [9.] In house and land if poor thou lie,
down cast on both thy knees,

here mayst thou have recovery
for all that thou canst leese [lose],

[10.] If pangs and pains both sharp and fell [cruel]
with gripes thy body wrings,
sweet David's harp can ease thee well,
for it good physic [remedy] sings.

[11.] If borne thou be envi·ously
in scorn and great disdain,
no patron thou canst better spy
than David's life and reign;

[12.] thy high degree is low deject [brought, thrown]
by fortune's turning blast,
if David's state thou seest reject [reduced]
thou shalt be less aghast;

[13.] thy fields lie all in barren sort
by burning sun his heat,
to David's wells if thou resort,
his dews thy soil shall wet.

[14.] Again, if they be overflown
by rage of water streams,
if David's psalms thou makest thine own,
thy soil must feel his beams.

[15.] (O foolish men that mark the sky
the stars' and planets' gate,
by them to search their destiny,
and so repose their state.)

[16.] And thus what woe or misery
may move or fret thy heart,
in psalms thou mayst have remedy,
to bear all pain and smart.

[17.] Not bear them well, I only say,
but them expel full strong:
who like in heart can them defray,
as David did among.

[18.] Not thus alone hast thou thine ease
of worldly grief and pain,
but here thou mayst all soul's disease
by comfort sweet restrain

[19.] So deep in sin no wight [fellow] can be,
no conscience [-see-ense] so thrall [crippled]

but priest relief here may he see
to raise his deadly fall.

[20.] No wight [fellow] can be so burdensome
man's senses hard to press,
but psalms that be so virtuous,
can soon the weight redress.

[21.] Now go and search the discipline
of mortal men so vain,
who taught by wit or sort divine,
of them these helps to gain.

[22.] So foul shalt thou deceived be
to trust their rules and laws,
as dreamers be which think to see
all wealth within their claws.

[23.] Go now to men and beg their art
in sickness thee to save,
by means untrue to heal thy smart
where God thy heart should have.

[24.] This prophet here forbiddeth thee
thus once from God to stray,
even he that harp'eth all melody
of godly wisdom's way.

[25.] For what thou read'st, Saint Austen [Augustine] hold'th,
in law or stories true;
in proverbs wise or prophets old
the psalm doth it renew.

[26.] Both what is past and what to come,
the psalm doth it perform:
it is a Law in perfect, some
to manners them to form.

Status animarum in Psalmis {The State of the Soul in the Psalms}

[27.] Though Scripture Book, saith Athanase[-ius],
of virtue rule it be,
yet Psalter, book of soul, it has
the state for each degree.

[28.] In other books where man doth look,
but others' words seeth he;
as proper, hath this only book
most words his own to be.

CONTINUED ON FOLLOWING PAGE

[29.] It is a glass, a mirror bright,
for soul to see his state,
a garden fair, all fully dight [adorned]
with herbs most delicate.

[30.] A treasure house ye may repute
this book of all good lore,
all wholesome salve to distribute
to each man's grief and sore [misery].

[31.] For who delight'th them well to sing,
his mind shall feel a grace
of sin both dull'd the cursed sting
and virtue come in place.

[32.] The psalms, saith he, in verse be fold,
and tuned by music sweet,
the ear to please of young and old:
so David thought it meet.

[Josephus, 36–100; Philo of Alexandria, ca. 20 BCE–50 CE]

[33.] Josephus saith, and Philo writeth *Lib. 7. Iuda. anti., c. 12; Euseb. Lib. 2. cap. 16.27.*
that David metres made
quinquemetres, some trimetres,
by music's tract and trade.

[34.] For that that is commended both
with tune and time aright,
it sink'th more sweet, and deeper goeth
in heart of man's delight.

[35.] O wondrous fact, of God, I say,
in his devise so plain,
though we be seen but sing and play,
the soul yet winn'th his gain.

[36.] The Psalter Book, of psaltery,
an instrument so named,
for that the psalms most commonly
to it were tuned and framed.

[37.] And who that know'th, and hath it weigh'd
how psalms by metre go,
can blame no art by rhythm so laid,
nor music squared thereto.

[38.] Thus Bernard sweet in holy read [St. Bernard of Clairvaux, 1090–1153]
Christ's death revolved in rhythm;
so Ambrose sage and worthy Bede [St. Ambrose, ca. 340–397; St. Bede, 673–735]
thought this no shame or crime.

- [39.] And what is verse but rhythm to name
in Latin, French, or Greek?
our English verse I count the same,
though all men it not like.
- [40.] The psalmist stay'd with tunèd song,
the rage of minds aghast;
as David did with harp, among
to Saul in fury cast.
- [41.] With golden strings such harmony
his harp so sweet did wrest
that he relieved his phrenesy[-sis],
whom wicked spir'ts possess'd.
- [42.] Both Paul and James in their devise
bid psalms with voice to use
in hymns and songs, sweet exercise,
to God in heart to muse.
- [43.] Who tunes and rhythms as ask their kinds,
to psalm can frame, I say:
The sweet in strength, for that he finds,
must bear the bell away.
- [44.] The singing man and poet must
with grave divine[s] concur,
as David's skill all three discuss'd,
when he his harp did stir.
- [45.] Depart, ye songs lascivious,
from lute, from harp, depart:
give place to psalms most virtuous,
and solace there your heart.
- [46.] Ye songs so nice [idle], ye sonnets all,
of loathly lovers' lays [ballads]:
ye work men's minds but bitter gall,
by fancy's peevish plays.
- [47.] My readers all now must I pray,
in worth to take my pain;
I meant but well, as well they may
mean well, and win some gain.
- [48.] As some beforen *sic* the like hath play'd
of psalms to pike [select] their choice,
and them in rhyme so fine have laid
to sing with music's voice.

CONTINUED ON FOLLOWING PAGE

- [49.] Then some in prose most learnedly
have turn'd the phrase and word;
some gloss have made full diversely,
yet sang in good accord.
- [50.] That some in verse right latently [readily]
have strungèd *sic* David's harp;
they have their lauds most worthily:
their pains ought no man carp [deride].
- [51.] Herein because all men's delight beēn [arch. pl.]
divers found in mind,
I turn'd the psalms all whole in sight,
in rhythms of divers kind.
- [52.] And where at first I secret meant
but them myself to sing,
yet friends' requests made me relent,
thus them abroad to bring.
- [53.] Express his pen in exercise,
who list [pleases], he may that can;
by this is wrought no prejudice,
I trust, to God or man.
- [54.] Verse clear to frame was first pretense:
I followed Hierome next, [St. Jerome, fl. 342–347]
third Chaldee[-an] gloss, fourth Seventy [Septuagint] sense;
rhythm, time, were fifth and sixth.
- [55.] So Vatablus and Pellican, [François Vatable, 14_?–1547; Konrad Pellikan, 1478-1556]
in truth were not reject[ed],
nor Munster yet, or pagan plain, [Sebastian Münster, 1488–1552]
in tongues were fled for sect.
- [56.] From Ludolf that Carthusian [Ludolph of Saxony, ca 1295–1378]
the collect most deriveth,
no praise. pardy [by God], to any man
to hide by whom he thriveth.
- [57.] Who more will search how here it goes,
let him the Hebrew try;
where words were scant, with texts or gloss
that want I did supply.
- [58.] And that in some reports be found
and words as spare put to,
they may be least, the sense yet sound,
though metre vary'th so.

CONTINUED ON FOLLOWING PAGE

- [59.] If some be blamed to rhythm too thick,
transpose the words ye may,
the less by right may Momus kick, [Momus: Gk. personification of satire and mockery]
the beam so soon away.
- [60.] If some will carp so light a wark [effort],
grave psalms in rhythms display'd, 2. *Reg. [Kings]* 6
let Michal hear before the Ark
how David danced and play'd.
- [61.] Where senses strange oft diversely
be seen in writer's skill,
I did yet pen my fantasy:
let others do their will;
- [62.] presuming not yet thus in sight
as I could this do best,
my lute was set in whole delight,
these tunes divine to wrest.
- [63.] And yet, good friend, bear thou with me;
though words be strain'd among
the verse and phrase, forced brevity
I [pur]sued, yet sense most strong.
- [64.] Require not here great difference
in words so oft the same,
although to feel great violence,
I might not change the name.
- [65.] Conceive in heart no grief too sore,
words old so oft to view;
thy gain thereby is wrought the more,
though words be never new.
- [66.] How can we feel satiety
in forms of godly speech?
the soul which feel'th adversity
loves plain[t]·s, health to [be]seech.
- [67.] Among gay words that heart were seen,
thereto she bendeth first:
she doth not gaze on bush so green,
or suck'th the post for thirst.
- [68.] Right path of truth most earnestly
God grant we hold in word,
to live to God unfeignedly,
in heart with one accord.

CONTINUED ON FOLLOWING PAGE

- [69.] Us song should move, as spir't thereby
might tunes in concord sing;
God grant these psalms might edify:
that is the chiefest thing.
- [70.] So else if time should reason rule,
and senses brute have will,
to fleshly lust might voice recule [recoil],
and soul bide barren still.
- [71.] No pastime vain to sing in voice,
or thus to set in rhythm;
repine not, friend, at this my choice:
vouchsave my restful time.
- [72.] Verse hard in mouth while oft I chowed,
I spied therein no waste;
clear sent to mind, more sweetly flowed
erst thus not felt in taste.
- [73.] Nor yet of this I do repent,
sith [since] thus my heart I eased;
judge, reader, well my good intent:
so think that God be pleased.
- [74.] All shrewd to judge thy neighbor's cause,
may thee thee like befall;
even fear thou God, and keep his laws:
now this is end of all.

THERE FOLLOW EXTENSIVE EXCERPTS REGARDING THE PSALMS FROM THE
FOLLOWING AUTHORS; THESE PASSAGES ARE OMITTED BECAUSE OF LENGTH.

Athanasius [c. 296–298 – 73]	John Chrysostom [c. 347–407]	Augustine [354–430]
Josephus [c. 37–c. 100]	Eusebius [260/265–339/340]	Basil [330–379]
Ambrose [c. 339–397]	Bernard [1090–1153]	Nicephorus [758–828]

Henry Howard [1516/17–1547], Earl of Surrey, in his *Ecclesiastices*:

All such as enterprise,
to put new things in ire:
of them the scorn shall their devise,
may well themselves assure.

This book is called of the Seventy Interpreters [< Gk. *Septuagint*] a Psalter, by the name of a musical instrument, whereunto (as to some others) these psalms were sung. The Hebrews name it a Book of Lauds or Praises. Christ our Lord calleth it Psalms and the Book of Psalms, as doth also Peter the Apostle, out of the which because our Savior Christ taketh his testimonies, he sheweth that they were written by the inspiration of the Holy Ghost.

THE FIRST QUINQUAGENE OF DAVID'S PSALTER, TRANSLATED INTO ENGLISH METRE.

This first psalm is a preface of the book to exhort all men to the study of Scriptures to get heavenly wisdom, and it iteacheth that godly men be blessed of God, and wicked men to accursèd of him whose ends shall be hereafter.

THE FIRST PSALM. *Beatus vir* CM

Triads: *Ambulare* [Walk].....*Stare* [Stand].....*Sedere* [Sit]
Impii [Impious).....*Peccatores* [Sinners].....*Derisores* [Mockers]
Consilia [Reason.....*Pia* [Piety].....*Cathedra* [Authority]

These TRIADS are listed in the left margin of PSALM I, and their distinctions appear to be affirmed in its ARGUMENT, following. The top row could be directions for the quire, but no division among the verses or stanzas is indicated. Moreover, this psalm contains only six stanzas.

THE ARGUMENT.

This psalm in sense of men both good and bad;
shew'th difference of men both good and bad;
it shew'th their fruits, their ends both glad & sad.
their hearts' pursuits, their ends both glad & sad.

1. Man blest, no doubt, who walk'th not out
in wicked men's affairs,
and stand'th no day in sinners' way,
nor sitt'th in scornors' chairs;
2. but hold'th even still God's Law in will,
with all his heart's delight;
and will him use on it to muse,
to keep it day and night.
3. He like shall be the planted tree,
nor set the river's course;
which forth in tide, whose leaves abide,
all prosp'reth what he does.
4. Not so, not so the wicked do,
like dust or chaff they be;
uphoist by wind, as light by kind
from face of Earth to see.
5. Therefore these men, no wicked then,
in judgment shall not stand,
nor sinners be in company
of righteous men of hand.
6. The Lord doth know, and will avow
men's ways that are of God;

where shall decay the beaten way
of wicked men, so broad.

THE COLLECT. O blessèd Father: make us to be as fruitful trees before thy presence,
so water'd by the dew of thy grace that we may glorify thee by the plenteousness
of sweet fruit in our daily conversation. Through Christ our Lord. Amen.

PSALM II. *Quare fremuerunt* CM

THE ARGUMENT.

*Of Christ ye see thus David spake with us,
a prophecy, thus David spake with us,
as marveling should rage against him thus.
that earthly king should rage against him thus.*

1. Why fumeth in sight the Gentiles' spite,
in fury raging, stout?
why taketh in hand the people fond
vain things to bring about?
2. The kings arise, the lords devise
in councils met thereto
against the Lord; with false accord,
against his Christ they go.
3. Let us, they say, break down their ray
of all their bonds and cords;
we will renounce that they pronounce,
their lores as stately lords.
4. But God of Might in Heaven so bright
shall laugh them all to scorn;
the Lord on high shall them defy,
they shall be once forlorn.
5. Then shall his ire speak, all in fire,
to them again, therefore;
he shall them threat, their malice beat,
in his displeasure sore [grievous].
6. Yet am I set, a King so great,
on Si·on Hill, full fast;
though me they kill, yet will that Hill
my Law and word outcast [declare].
7. God's words decreed I (Christ) will spread,
for God thus said to me:
My Son, I say, Thou art, this day
I have begotten thee.

8. Ask thou of me, I will give thee
to rule all Gentiles' lands;
thou shalt possess in sureness
the World: how wide it stands.
9. With i·ron [eye-run] rod, as mighty God,
all rebels shalt thou bruise,
and break them all in pieces small,
as shards the potters use.
10. Be wise therefore, ye kings, the more,
receive ye wisdom's lore;
ye judges strong of right and wrong,
advise you now before.
11. The Lord in fear your service bear,
with dread to him rejoice;
let rages be, resist not ye, [cf. *Matt.* 5:39]
him serve with joyful voice.
12. The Son kiss ye lest wroth he be,
lose not the way of rest;
for when his ire is set on fire,
who trust in him be blest.

THE COLLECT. Break asunder, O Lord, the bonds of our sins, that we may be faithfully yoked to the precepts of thy Law; to serve thee in fear and reverence, to the laud of thy Holy Name. Through Christ. &c.

PSALM III. *Domine quid* CM

THE ARGUMENT.

<i>This psalm indite</i> [expressed]	may comfort have of God;
<i>how troubled spir't</i>	may comfort have of God;
<i>as, woebegone,</i>	meek David fled so broad.
<i>from Absalom</i>	meek David fled so broad.

1. O Lord, how ill increase they still
that trouble me so sore[ly];
full many rise in spiteful wise
against me, more and more.
2. Right many one when I do moan,
alas, my soul they fret;
they say I have no God to save,
oh, this temptation great. *Selah.*
3. But yet, O Lord, thou wilt accord
as shield to fence my soul;

my worship clear, thou art full dear,
my head thou wilt extol.

4. I did but moan with voice alone
to God, my Lord, in will;
he heard me, just as I did trust,
from his so Holy Hill. *Selah.*
5. I laid me down, I slept full sound,
and up I rose again;
for God me kept where safe I slept,
his grace did me sustain.
6. To be afraid, or yet dismay'd
for thousands ten, what need?
they go about to drive me out,
but God will dull their speed.
7. Up, Lord, save me, my God most free,
on cheek thou smitest my foes;
well hast thou crush'd their teeth to dust,
of such as wicked goes. *sic*
8. Unto the Lord, by Truth's record,
belong'th all saving health;
thy blessing hand so near doth stand
to work thy people's wealth.

THE COLLECT. Pour us, O Lord, thy heavenly benediction: that we may be armed with the Faith of the Resurrection, not to fear any army of men set against us. Through Christ. &c.

PSALM IV. *Cum invocarem* CM

THE ARGUMENT.

<i>The Church, in stress</i>	complain'th to God full sore[ly];
<i>for heaviness,</i>	complain'th to God full sore;
<i>the good have ease</i>	they sacrifice, therefore.
<i>of their disease,</i>	they sacrifice, therefore.

1. O God so high, hear when I cry,
my right is all in thee;
thou takest me from all troublous woe:
have mercy, hear thou me.
2. Ye sons of men, how long again
will ye blaspheme my Name?
why triumph ye in vanity?
why seek ye lies to frame? *Selah.*

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3. Know this, ye foes, that God hath chose
himself all godly men;
and when I call this Lord of all,
he straight will hear me then.
4. Of wrathful ire refrain the fire,
sin not, but muse in heart;
upon your beds keep still your heads,
death's day recount in part. [cf. *Ps.* 90:12]
5. Look ye, arise in sacrifice
of righteousness in skill,
and put your trust in God so just,
but tame your fleshly will.
6. There many be that say: O see,
who good to us can do?
Lift up thy face of cheerful grace
on us, O Lord, to go.
7. Thou cheer'st my heart, as God thou art,
with joy of thy good Spir't;
since corn and wine, with oil so fine,
of theirs increased in sight.
8. I will me lay in peace, I say,
my sleep to take full well;
I hope for thou, O Lord, as now,
makest me most safe to dwell.

THE COLLECT. Hear us, O merciful Lord, and have compassion on us in our tribulations: and where thou alone art most worthily magnified in thy people, grant that we may have spiritual gladness in our hearts; by the hope of the heavenly reward. Through &c.

PSALM V. *Verba mea* CM

THE ARGUMENT.

<i>The Church in spir't</i>	for all oppress'd in pain;
<i>maketh suit aright</i>	for all oppress'd in pain;
<i>here Christ advanceth</i>	the Jews he blameth again.
<i>his heritage,</i>	the Jews he blameth again.

1. Expend, O Lord, my plaint of word,
in grief that I do make;
my musing mind recount, Most Kind,
give ear, for thine own sake.
2. O hark my groan, my crying moan,
my King, my God thou art;

let me not stray from thee away:
to thee I pray in heart.

3. My voice and vow thou wilt allow,
betimes, O Lord so free;
in spring of day I thee will pray,
and shall look up to thee.
4. This I may vow, the God art thou
which hatest all wickedness;
no malice fell [cruel] with thee can dwell,
thou lovest no cru·elness.
5. Such foolish spite can bide no sight
of thy good, lovely Face;
thou dost defy their vanity,
who wickedness embrace.
6. Thou shalt destroy and them annoy
with lies who shame thy word;
bloodthirsty men which crafty run,
the Lord hath them abhorred.
- [5.] Just will I go thy house into,
in trust of thy great grace;
in fear I will do honor still
against *sic* that holy place.
- [6.] O Lord, be guide, defend my side
in thy great righteousness,
make plain the way lest I do stray;
my foes shall brag the less.
7. Their mouths express no faithfulness,
their hollow hearts be vain;
wide throat they have, as open grave,
their tongues but lies do feign.
8. Destroy their thought, O God, for naught,
their own ways be their shame;
expel them out, in lies so stout
who thus blaspheme thy Name.
9. Let them rejoice that trust thy Voice,
aye thanks they shall extend;
who love thy Name shall joy the same,
thou dost so them defend.
10. Thou, Lord, wilt then give rightwise man
the heavenly bliss from thence;

thy favor kind is not behind,
as them with shield to fence.

THE COLLECT. O merciful Father, which knowest the lamentation of a sorrowful heart and contrited spirit before it be uttered: in·foun·d [in·fuse] into us thy Holy Spirit, alway to sue unto [entreat] thee in all our troubles; defend us with the shield of thy protection, that we may be found daily attending to thy will and pleasure, to glorify thy Name. Through Christ, &c.

PSALM VI. *Domine ne in furore* CM

THE ARGUMENT.

An earnest cry of men all wrapt in woe;
to God on high, of men all wrapt in woe;
at last they win and glad, rejoice they so.
God's help for sin, and glad, rejoice they so.

1. O carp [regard] not sour, thou Lord of power,
my sin in ire too sore,
nor chasten me in cru·elty;
I pray to thee therefore.
2. But mercy have, my life to save,
O Lord, for weak am I;
my bones be vex'd, with fear annex'd,
thy dooms [judgments] make me to cry.
3. My soul also is full of woe,
my consci·ence [-see-ense] doth quake;
O Lord, how long thy scourge so strong
shall me thus fearful make?
4. O Lord, return, thou seest I mourn,
make free my soul to go;
oh save me now, thy grace avow;
thy glory stand'th thereto.
5. In death no man remember can
thy Name to celebrate;
what man thus bound thy praise can sound
in pit and Hell, too late?
6. Of groaning so I weary go
my bed, I nightly wash
my couch with tears; for sinful fear,
I water thus. Alas!
7. My beauty warm'th, my trouble stand'th,
mine eyes for thought be dim;

my zeal for wrath much maugre [*móe-grr*: ill will] hath
amidst my foes so brim.

8. Avaunt [go away], ye all, to you I call,
which work all vanity;
the Lord of Hosts hath heard your boasts,
and eke my weeping cry.
9. This Lord, I say, at needful day
hath heard my meek request;
from hence he will with mercy still
hear me, to give me rest.
10. Mine enemies, all hateful spies,
shall feel both shame and pain;
God's helping grace them all shall chase,
to flee swift back again.

THE COLLECT. O most merciful Father, which of thine own tender favor art alway inclined to hear all men's petitions: hear now the humble voice of our mournful prayers, and grant to our infirmity health perpetual; and as thou vouchsavest to accept the request of our prayers, so vouchsafe to comfort us still with the continuance of thy mercy. Through Christ. &c.

PSALM VII. *Domine Deus meus in te* CM

THE ARGUMENT.

<i>As Shime-i</i> [-may-ee]	at David shew'd his spite,
<i>full wickedly</i>	at David shew'd his spite,
<i>so who with lie</i>	may pray this psalm aright.
<i>is chargèd high</i>	may pray this psalm aright.

1. O Lord, in thee my trust I see,
for why, my God thou art;
from men untrue which me pursue,
save me, and take my part.
2. Lest he devour my soul so stour [*pron. stoo-r*: strong, hardy],
as lion doth the sheep,
lest pieces small he make of all,
if none be me to keep.
3. O God, my Lord, let truth record
if this in me do stand;
let it be sought if guile I wrought,
if evil done hath my hand.
4. If I good will have taken evil
to friend that friendly dealt,

yea, quit did I my enemy,
when causeless hate I felt,

5. then let my foes work all their woes,
and take my soul in spite;
let them confound my life to ground,
my name in dust to write. *Selah.*
6. O rise in ire, Lord, I desire,
my wrathful foes repress;
stir up to me thy set decree
which once thou didst express.
7. So folk in street on heaps will meet
in church to praise thy might;
for all their sake, my party take,
raise up thyself on height.
8. The Lord judgeth all; as truth befall,
O sentence give my side;
to my desért [deserving], stand, Lord, in heart,
as just my works be tried.
9. Let evil, I pray, consume alway
of wicked men the trains [intrigues];
oh guide the just, true God of trust;
thou triest both hearts and reins [inmost parts].
10. No help of man obtain I can,
my God is all mine aid;
he them preserveth that well deserveth,
whose hearts to right be laid.
11. God judge he is, full right iwis [certainly],
both strong and pati·ent [-see-ent];
who dare provoke his heavy stroke,
to ire when he is bent.
12. Except ye turn your life in form,
his sword he mind'th to whet;
his bow to bend he doth intend,
it is so ready set.
13. Death's darts most hard he hath prepared
against their pride and wrong;
his arrows bright be press'd to smite
these persecutors, strong.
14. Behold and see how travell'th he
to do all wickedly;

conceived hath he anxiety,
but bear he shall a lie.

15. To delve and dig a pit so big,
his heart was wholly bent;
but he in pit shall fall in it,
that he so crafty meant.

16. For just in speed, his wrathful deed
with him shall meet at gate;
his wickedness in spitefulness
shall fall upon his pate.

17. In heart all whole, I will extol
this Lord, as he deserve;
I will record this heavenly Lord:
his Name I mean to serve.

THE COLLECT. Almighty God, searcher of all hearts: deliver us from all them that persecute us, & grant to our hearts steadfast perseverance in patience in the expectation of thy judgment; so that we revenge not ourselves on our enemies, to prevent [precede] thy judgment and commandment, Through Christ, &c.

PSALM VIII. *Domine Dominus noster* CM

THE ARGUMENT.

<i>Here thanks ensue,</i>	for his great gifts to men;
<i>to God most due,</i>	for his great gifts to men;
<i>how Christ deject</i>	and how he reign'th again.
<i>of cru-el sect,</i>	and how he reign'th again.

1. O Lord our guide, thy Name how wide
in all the World excels;
thy glory great thou high hast set
above the heavenly cells.
2. Babes' mouths so young, e'en suckling's tongue,
thy laud thou madest them tell,
thy foes to blank, their threats to dank [dampen],
to still th'avenger fell [cruel, fierce].
3. Thy heavens. when I consider. high
thy mighty work of hand;
the moon by night, of stars the light,
in order how they stand.
4. What thing is man, Lord, think I then,
that thou so him regard'st?

what is man's child, so poor, so mild,
that thou so him reward'st?

5. Thou didst abate his port and state
more low than angels be;
thou didst him crown in great renown,
advanced in dignity.
6. Thou madest him sit as lord most fit
of all thy works of hand,
and under cast all thing thou hast
as his footstool to stand.
5. Both sheep and cow, the ox to plough,
thou madest for man his love;
the beast in field, both tame and wild,
that man might all improve.
6. All fowls in sky, how high they fly,
yet stoop for man his need;
all fish in sea, how deep they be,
they rise man's son to feed.
7. O Lord of power, our Governor,
how much excell'th thy Name;
this World so wide, therein what bideth
doth spread thy worthy fame.

THE COLLECT. Most puissant [powerful] and bountiful Creator: we most humbly beseech thy marvelous Name and Power Divine, that where thou hast made all creatures subject to the use of man, so vouchsafe to make us meet and worthy subjects; to the lowly service of thy merciful goodness. Through, &c.

PSALM IX. *Confitebor* CM

THE ARGUMENT.

<i>Thanks here be spied,</i>	for tyrants' just decay,
<i>to God applied,</i>	for tyrants' just decay,
<i>who persecute</i>	good Christi·ans [-tee-unz] all day.
<i>in hateful [pur]suit</i>	good Christi·ans all day.

1. Due thanks with song I will full long
in heart give, Lord, to thee;
I will indite [express] of thy great might,
thy works so wondrous be.
2. I will rejoice in heart and voice,
full glad in thee, O Lord;

thy Name so high to magnify
in song, I will accord.

3. For that in haste my foes fled fast,
and back fell all their might;
no better speed shall them succeed,
but fall from thy good sight.
4. But thou indeed hast maintained
my right, and eke my cause;
thy throne is true, thy sentence due,
thou judgest with equal laws.
5. The heathen sect well hast thou check'd,
thou hast stroy'd wicked men;
thou hast their name put out with shame
for aye, and ever again.
6. O thou so high, mine enemy,
thy wastes have now their end;
as city be destroy'd by thee,
their fame with them is shend [put to shame].
7. But God's device shall stand and rise,
the Lord shall still endure;
in just regard, he hath prepared
his Seat, to judge us sure.
8. For righteousness he will express,
when he shall judge the land;
and judge shall he in equity
his folk, by rightful hand.
9. The Lord, I say, will be all day
a fence for man oppress'd;
a refuge sweet, in season meet,
when grief at hand is press'd.
10. Who know'th thy Name will trust the same,
for they thy word do like;
for their avail, thou wilt not fail
all them that thee do seek.
11. O praise the Lord, in psalms accord,
who dwell'th in Sion place;
declare his strength, with words at length,
to folk of his good grace.
12. For when in ire he doth inquire,
for blood he them recount'th;

he will not yet the poor forget,
their cries to him do mount.

13. O Lord, me save and mercy have,
expend my woeful state:
how suffer I mine enemy;
rid me from death the gate.
14. That I may tell thy daughters well
of Sion all thy praise,
to spread in street thy health so sweet,
to joy thy health always.
15. The heathen be sunk down, ye see,
in pit that they did delve;
their own set net their foot hath get,
and trapp'd therewith themselves.
16. The Lord is seen, how he hath been
true judge to wicked bands;
the wicked is well snared iwis [certainly]
with works of his own hands.
17. The naught shall dwell, even thrust to, Hell,
if they will not repent;
yea, all the rout that put God out
of mind shall foul be shent [shamed],
18. For God so wise will not despise
alway the poor that wail;
the restful heart, of miser's smart
for ever shall not quail.
19. Up, Lord, to stand, lest upper hand
man get of thy good flock;
the heathens' spite judge thou in right,
with all their brood and stock.
20. Put them in fear, thy dread to bear,
O Lord, themselves to see
as wretched men; how wide they run
in error, all from thee. *Selah*.

THE COLLECT. Lord of all comfort and consolation: fulfill our hearts with thy heavenly joy,
to confess thy Name before the powers of this wicked World; and so assist with thy protection,
that we may persist against all our enemies, finally, to rejoice in thy help & salvation. Through, &c.

PSALM X. *Ut quid Domine* CM

THE ARGUMENT.

This psalm depend'th it pray'th against the proud;
of th'others' end, it pray'th against the proud;
who use their might their end not so allow'd.
to boast in spite, their end not so allow'd.

- (21.) 1. Why stand'st so far, and art no near:
O Lord, why hidest thy face?
when trouble rise, wilt thou devise
in need to shew no grace?
- (22.) 2. Whilst men of pride so wicked bide,
the poor in fire is brent [burnt];
let them in wiles and all their guiles
be trapp'd with like intent.
- (23.) 3. Th'ungodly's acts, his boasts and cracks,
be praised at his desire;
with praise all rouse the covetous,
whom God abhorreth in ire.
- (24.) 4. The wicked wight [fellow] so vaunt'th in sight
of God to force right naught;
he taketh no care in wealthy fare,
no God in all his thought.
- (25.) 5. His crookèd ways all grievous lays,
thy judgments scape his eyes;
he fear'th no man, say what he can,
all foes he doth despise.
- (26.) 6. In his proud braid [conceit] his heart thus said:
Tush, who shall cast me down?
no harm or woe can chance me to;
my power keep'th my renown.
- (27.) 7. His mouth even flows with cursing throws,
he join'th deceit and fraud;
ungodliness in foolishness
his tongue hath under yaw'd [turned from a direct course].
- (28.) 8. He lurk'th in street, as thief is meet,
so close with all the rich;
the just to kill in peevish will,
the poor he marketh much.
9. (29.) In den he dwell'th, as lion fell [cruel, fierce],
and lurk'th the poor to snatch,

the poor by might to ravish quite,
whom he in net doth catch.

10. (30.) He fall'th at eye most fawningly,
yet guiles be all his fruits;
that this poor sort might so resort
in hands of his deputes [agents].
11. (31.) His heart saith tush, he think'th even thus,
that God forgotten hath;
his face away he turn'th (he saith),
he seëth no poor man's scath [injury].
12. (32.) Yet God and Lord, for thy true word,
arise, lift up thy hand;
the poor defend, thy might extend,
forget not him in band.
13. (33.) Why thus, so loud, should men so proud
provoke Almighty God?
Tush, thou (they say) wilt search no day;
their hearts talk thus so broad.
14. (34.) Thou seëst at eye and mark'st full nigh,
to [re]quite all wrong and stress;
the poor doth stand to thy good hand,
thou aid'st all comfortless.
15. (35.) Break down the power, the malice sour,
of wicked man so blind;
if thou in time wouldst search his crime,
nowhere thou shouldst him find.
16. (36.) Our living Lord, by truth's record,
is King for aye, no doubt;
the heathen spite shall perish quite,
from land of his full out.
17. (37.) Thou, Lord, hast heard in good regard
the suits [pleas] of all the poor;
their hearts in care thou didst prepare,
thou heard'st both day and hour.
18. (38.) To judge the stress of fatherless,
to help the poor to right;
that earthly man against them then
no more might rise in sight.

THE COLLECT. O God of all mercy: open, (we beseech thee), thine ears to our meek confession of thy Name, thou never forsakest them that trust thereto; grant that we may be delivered from the gates of perpetual death, and finally to escape the crafty trains [intrigues] of the Tempter. Through &c.

PSALM XI. *In Domino confido* CM

THE ARGUMENT.

<i>Here hast thou proof</i>	strong faith in storms to stand
<i>how it behoveth</i>	strong faith in storms to stand
<i>against the train</i> [intrigue]	of all the devilish band.
<i>of errors vain</i>	of all the devilish band.

1. In Lord so great my hope is set;
why then, my soul, bid ye
that she should haste, as bird aghast,
to hills that desert[ed] be?
2. The wicked low have bent their bow,
their shafts in quiver thrust,
to shoot from high all privily
at men of heart so just.
3. If earth, the ground, turn'd upside down,
though Heaven and Earth should fall,
the just in woe, what should he do,
but stick to God in all?
4. The Lord is yet in Temple set,
in Heaven the Lord hath place;
the poor he spieth, as thence he trieth
men's children's walks and pace.
5. The Lord allow'th, and just avow'th,
the rightwise man full well;
his soul defieth whose heart applieth
in wickedness to dwell.
6. Down he shall rain, to their great pain,
upon th'ungodly's heart;
snare, brimstone, fire, with tempest's ire,
these storms their cup in part.
7. For as the Lord is just in word,
so loveth he soothfastness;
his rightful eye will pleasantly
behold all righteousness.

THE COLLECT. Direct thy merciful eyes, Almighty God, upon the humble state of us thy poor servants, & fence us with the armor of true faith; so that we, escaping the darts of all wickedness, may be able to keep perpetual equity and righteousness, to the laud of thy Name. Through, &c.

PSALM XII. *Salvum me fac* CM

THE ARGUMENT.

<i>This psalm declareth</i>	for truth so fall'n to ground;
<i>the poor man's care</i>	for truth so fall'n to ground;
<i>when pride bear'th sail,</i>	but God will it confound.
<i>no truth prevail,</i>	but God will it confound.

1. Help, Lord so high, this case, for why,
not one good man is more;
the faithful gone, scant anyone,
their children minish'd sore[ly].
2. They talk so free of vanity,
one neighbor neighbor to;
in tongue they gloss, it double goes,
their hearts dissemble so.
3. All lips so vain, God will them strain,
and pluck them up by root;
oh, that he wrung the boasting tongue,
to tread it underfoot.
4. For thus they rail: We will prevail,
our tongues must matters break;
for who dare thus be Lord to us,
our tongues must, only. speak.
5. For this, the stress of comfortless,
for sighs that poor men make,
Now rise will I, saith God Most High,
and help their part to take.
6. God's word is sure, it is as pure
from earth as silver quit;
though tried be gold in fire sevenfold,
his word yet passeth it.
7. O Lord so grave, thou us shalt save,
and evermore preserve
from all this rout, that be so stout,
for ever thee to serve.
8. These walk most wide, in wicked pride,
all cru·elty they frame;
while they so far exalted are,
poor men be put to shame.

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THE COLLECT. Have mercy of our frailty, most loving Father: and grant that we may keep thy holy words with pure & chaste hearts; to escape the manifold deceits of mad and vain talkers in error. Through. &c.

PSALM XIII. *Usquoque Domine* CM

THE ARGUMENT.

<i>For patience</i> [-see-ense]	in trouble David crieth;
<i>for God's defense,</i>	in trouble David crieth;
<i>lest deadly might</i>	good hope in God he spieth.
<i>should blind his sight.</i>	good hope in God he spieth.

1. How long wilt thou forget me now,
for ever, Lord, my guide?
how long wilt thou not me allow,
how long thy face wilt hide?
2. How long shall I thus heavily
in soul seek counsel so?
how long my heart shall feel this smart [pain],
to be thus vex'd with foe?
3. O Lord, my God, repress thy rod,
hear now, consider me;
mine eyes with light, O clear thou bright,
dead sleep lest they do see.
4. Lest that too high mine enemy
might boast of his prevail;
if down I were, this barterer [contentious person]
would joy to see me quail.
5. But all my trust lieth fully just
in thy good mercy, still;
my heart thy health shall joy itself,
God's goodness laud I will.

THE COLLECT. Turn not thy face away from us, O God of all might and consolation, lest our enemies prevail against us; and so endue the hearts of us thy servants with the rejoicing Spirit of thy salvation, that we escape the dreadful sleep of second death. Through Christ. &c.

PSALM XIV. *Dixit insipiens* CM

THE ARGUMENT.

<i>This psalm set out</i>	of sinners obstinate,
<i>the careless route</i>	of sinners obstinate,
<i>how far is side</i>	which hold with God debate.
<i>they wander wide,</i>	which hold with God debate.

1. The fool hath said, in heart astray'd,
that God there is even none;
in works they are corrupt so far,
not one doth good, not one.
2. The Lord cast'th eye from Heaven to spy
the trade of Adam's brood;
if that as there some wise man were,
which God would seek, so good.
3. But all astray have take their way,
abominable made;
there is not one to do well, none,
they all from truth decay'd.
4. For throats they have like open grave,
their tongues have used deceit;
and under slips their poison lips
of asps the venom, bait.
5. Their mouths do swim with cursings brim,
all bitterness to fill;
their feet make speed man's blood to shed,
they force not whom they spill.
6. Destruction [-tsee-un], confusi·on [-zee-un],
in all their ways do rise;
of peace no day they know the way,
God's fear see not their eyes.
7. Have they no mind, in heart so blind
in mischief, how they go?
who like as meat my people eat,
and God they call not to.
8. But they shall there be once in fear,
where naught they fear'd indeed;
for God is spied, most strong to bide
with just man's righteous seed,
6. where vainly now ye mock and mow
at poor man's purpose just,
when he is bent with fast intent
in God to put his trust.
7. Who else can speed poor Jacob's seed,
with help from Sion Hill?
when God shall call his people thrall [in bondage],
rejoice all Jewry will.

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THE COLLECT. Vouchsafe, O Lord, to look from thy holy heavens upon the children of men, and grant us to know the way of peace; that we, avoiding the bondage of sin, may have the fruition of thy habitation in heavenly Jerusalem. Through Christ. &c.

PSALM XV. *Domine, qui habitabit* CM

THE ARGUMENT.

Here David craveth whom God allow'th in sight;
and answer haveth, whom God allow'th in sight;
the Spir't so saith to work by love aright.
who hath a Faith, to work by love aright.

1. Who (Lord) shall bide by thy sweet side
in tabernacle sure?
or who shall still hold fast thy Hill,
which, Holy, doth endure?
2. Who walkt'h in state immaculate,
who blameless life ensueth [leads],
and rightwise deed fulfill'th in speed,
who speak'th from heart the truth.
3. Whose tongue in spite doth not backbite,
nor doth his neighbor evil;
who cannot bear with quiet ear
his neighbor slander'd still.
4. And he whose eyes the bad despise,
and laud'th God's fearful men,
who swear'th also his neighbor to,
and changeth not it again,
5. who will not ply to usury
his coin, for lucre's love,
who bribeth nothing the just to wring,
oh, he shall never move.

THE COLLECT. Grant, we beseech thee, O bountiful Lord & God immaculate, that we may walk in thy Church without spot, withdrawn wholly from the harmful works of this wretched World; so that, while we labor to observe the precepts in Earth, we may at last attain to thy heavenly habitation, where thou reignest eternally, one God, the Father, the Son and the Holy Spirit. To whom be all honor and glory, world without end. Amen.

PSALM XVI. *Conserva me Domine* CM

THE ARGUMENT.

That Christ did pray and when himself did sue [entreat],
for his always, and when himself did sue,

his burial, the prophet told full true.
his rise withal, the prophet told full true.

1. O God of trust, preserve me just
in soul, and body too;
for why, to thee my hope doth flee,
to none else will I go.
2. O soul, in spir't thou said'st aright,
to God, who thee so wrought:
My God thou art, of faithful heart,
my goods can vail thee naught.
3. All my delight to saints full bright
is set, which travel here;
in virtues all celestial
they do excel so clear.
4. Who multiply their idols high
and after them do gad,
their sacrifice I whole despise,
I hate their names so mad.
5. The Lord alone is porti·on [-see-un]
of mine inheritance;
my cup he is, my cross to bless,
my lot he will advance.
6. My lot full broad, by line and rod,
so fair did fall to me
that I rejoice the goodly choice,
mine heritage to see.
7. The Lord to bless I will not miss,
who gave me counsel so;
my reins [inmost parts] by night yet shew'd me light,
in thought to God to go.
8. In face I set my God so great,
he always was my mark;
for strong he stand'th on my right hand;
how can I fall in dark.
9. For help thus had my heart was glad,
my glory joyed his fill;
my flesh in grave, though earth it haveth,
yet rest in hope it will.
10. For why? in Hell my soul to dwell,
thou wilt not leave it there;

the Holy One corruption [-tsee-un]
to see, thou canst not bear.

11. Thou shalt shew me life's path to see,
and joy in thy good sight;
thy right hand has all joyful grace,
to stand for aye in might.

THE COLLECT. Preserve, O mighty Lord, all them which trust in thee, & grave in our hearts to fulfill thy holy will; that while we be recomfited with the joyful remembrance of thy Resurrection, we may attain to sit on thy Right Hand with thy blessed saints in joy everlasting. Through Christ &c.

PSALM XVII. *Exaudi Deus* CM

THE ARGUMENT.

<i>That faith might stand</i>	the just man pray'th full fain;
<i>in upper hand,</i>	the just man pray'th full fain;
<i>and museth in part</i>	thus should be vex'd in pain.
<i>that just in heart</i>	thus should be vex'd in pain.

1. Hear thou the right, O Lord my might,
consider my complaint;
my lips be straight and hate deceit:
give ear to my constraint.
2. Give thou assent to mine intent,
in hand my right to take;
let thy good eye my cause descry,
for thee my judge I make.
3. My heart thou tried'st, by night thou spied'st,
thou scorn'dst me nigh indeed,
thou found'st not yet my fault so great;
my thought to mouth agreed.
4. Men's works full naught, by them so wrought
against thy word and will,
made me to mark their ways most dark,
thy laws who do but spill.
5. O stay my feet of life most meet
thy word to hold the path,
lest wrong I walk, thy truth to balk,
to slip in thy great wrath.
6. O God of all, on thee I call,
for thou my suit wilt hear:
Incline to me thy face so free,
my words in hearing bear.

7. Thy mercies great extend thou yet,
save them which trust in thee
from such as stand against thy hand,
and vain resisters be.
8. As ball of eye, O tenderly
keep me, my Lord and King,
and shadow me, so close to be
hid under thy good wing.
9. Defend me quite from all the spite
of them that me molest;
my foes I see round compass me,
my soul to have oppress'd.
10. So fat and fed, they yet so red
in wealth, they stand full high;
proud speech to seek, even what they like,
they walk disdainfully.
11. In ways they wait to note our gate,
so set on every side;
they bend their eyes, as crafty spies,
on ground to cast us wide.
12. Like lion sly, they privy lie,
which greedy seek'th his prey;
as close it were fierce wolf or bear,
or lion's whelp, they lay.
13. For thy renown, rise, cast him down,
destroy his spite, O God;
my soul O save from wicked slave,
who is thy sword and rod,
14. from men so fond that be thy bond,
O Lord, from worldly beast,
who make good cheer, thou fill'st them here,
they leave their babes the rest.
15. And I shall bold thy face behold
in righteousness so bright,
I shall indeed be satisfied,
thy glory brought to light.

THE COLLECT. Convert the eyes of our faith, O dear Father, to behold the truth of thy judgment; that when we be tried by the spiritual fire of probation, we may have at the last fruition of thy glorious presence, to be satisfied with the fruit of thy righteousness. Through Christ our Lord. Amen.

PSALM XVIII. *Diligam te Domine* CM

THE ARGUMENT.

Christ here in this giveth thanks to God aright,
for him and his giveth thanks to God aright,
for that they be from all ungodly spite.
deliver'd free from all ungodly spite.

1. I will love thee most inwardly,
O Lord, my strength thou art;
thy mercies all, both great and small,
do comfort much my heart.
2. My Lord is hence my rock and fence,
my saving God, I say,
my might and shield, my trust in field,
my horn [emblem] of health, my stay.
3. The Lord always most worthy prays,
on him I mind to call;
so safe, shall I most steadfastly
escape mine enemies all.
4. The grievousness of deadly stress
did compass me about;
the streams of sin so whelm'd me in,
they troubled me full out.
5. The pains of Hell that were so fell [cruel, fierce]
did me enclose full fast;
the traps and snares of deadly cares
prevented [preceded, went before] me in haste.
6. In troublous woe, I call'd
unto my Lord, my God, in fear;
to hear my case his will it was,
my cry even touch'd his ear.
7. The earth did shake, for fear did quake,
the hills their bases shook;
removed they were in place most fair
at God's right fearful look.
8. Dark smoke rose so, his face therefrom,
his mouth as fire consumed,
that coals at it were kindled bright,
when he in anger fumed.

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9. The heavens full low he made to bow,
and down did he ensue [follow];
and darkness great was under set
his feet, in cloudy hue.
10. He rode on high, and did so fly
upon the Cherubims;
he came in sight, and made his flight
upon the wing of winds.
11. His place he set in darkness great,
as secret there to bide;
with clouds about, he set it out
with waters black, beside.
12. At his great light of present sight,
the clouds pass'd over quite,
as stones of hail do melt and quail
by coals in fire light.
13. The Lord from Heaven sent down his leaven,
and thunder'd thence in ire;
he thunder cast, in wonders blast,
with hail and coals of fire.
14. With arrow darts he gall'd their hearts
and scatter'd them about,
and forth he brings his lightnings;
the Lord destroy'd their rout.
15. When he did threat, the waters set
their springs to be dewray'd [revealed];
the blasting breath of his great wrath
the World's deep bottom shew'd.
16. From Heaven above his grace and love
to fetch me, he did send;
from waters deep he did me keep,
he did me strong defend.
17. He did repress, I saw no less,
my foes that strongest be,
and rid me quite of all their spite;
too strong they were for me.
18. They did prevent [precede] with troublement
the day of my great stress;
yet God's good hand did them withstand,
preventing their excess.

CONTINUED ON FOLLOWING PAGE

19. In liberty he placèd me,
and led me straight thereto;
he brought me out of stress, no doubt,
his grace did love me so.
20. The Lord did thus, most graci·ous [-see-us]
my dealing he allow'd;
he did me [re]quite, as he in sight
me innocent approved.
21. For God's true ways I kept always,
his Law I trust'd thereto,
with my Lord God I still abode;
the wicked do not so.
22. I have an eye his Law to spy,
from man's traditi·on [-see-un],
nor his precept did I reject
to my destructi·on [-tsee-un].
23. And pure I went, with true intent,
before my God also;
I just eschew'd my deed so rude,
I gave good heed thereto.
24. For doing just, my Lord, I trust,
will friendly me requite;
my righteous deed as well did speed
in his approvèd sight.
25. As man is just, so may'st thou trust
with good so good to be;
with perfect man, so thou again
shall perfect be, and free.
26. And thus with pure, thou may'st be sure
thou shalt be pure and clean;
even so with evil of froward will,
even froward shalt thou mean.
27. For thou to save, wilt soon withsave
the meek in all their woe,
and shalt deride men's stately pride,
and make them low to go.
28. For thou didst light my candle bright,
and keep'st my fortune right;
the Lord my God did ease my rod,
and darkness turn'd to light.

CONTINUED ON FOLLOWING PAGE

29. For strong to see I was, by thee,
whole hosts to ding [strike] down right;
in God, no doubt, I was so stout,
stone wall to leap it quite.
30. God's way, I wis [know], unspottèd is,
his word is tried in fire;
he is a shield to man in field,
who trust to him entire.
31. What God is there, even anywhere,
but this, the Lord of Hosts?
what rock excell'th in strength so well,
as this, our God, in coast [limit, capacity]?
32. For God, even he, round girdeth me
with strength and feat of war;
he keep'th my way in ready stay,
lest vice my life should mar.
33. He maketh my feet as swift and meet
as feet of harts to see;
in perfect grace, he stay'd my race,
and sat me up on high.
34. My hands aright he made to fight,
both devil and man to wring;
mine arms in parts did break their darts,
yea, bows of steel with string.
35. Thy saving shield kept me in field,
thy right hand me sustain'd;
thy bounteousness did ease my stress,
though grievously it pain'd.
36. Thou gavest me room wherever I come
to stand, to go, to ride;
full strong to stand on sea and land,
my heels did never slide.
37. I did rechase my foes in face,
and overtook their spite;
I did not stint [hesitate] with sword the dint [assault],
till I had stroy'd them quite.
38. I did them bray [crush] in such array,
their wounds shall never heal;
they could not rise in any wise,
but fall at mine own heel.

39. Straight gird'st thou me with strength to be
to war even full inured;
thou threw'st them round upon the ground,
my soul who thus pursued.
40. These naughty packs did turn their backs,
their necks thou madest me smite;
my haters fell [cruel, fierce], thou didst them quell,
down thou didst beat them right.
41. They cried, dismay'd, and cravèd aid,
but none to help was there;
when they did cry to God so high,
then God did turn his ear.
42. I did as small thus beat them all,
as dust before the wind;
as clay in street, oft trod with feet,
I did them stamp and grind.
43. Thou ridd'st my life from people's strife,
thou didst me sure preserve;
to Gentiles bred thou madest me head,
strange people me did serve.
44. When me they hear, at sound of ear
they me now soon obey;
where children strange their friendship change,
all falsehood they dewray [reveal].
45. These children strange, which strangely range
so up and down, did fail;
they, all afraid, in fearful braid [confusion],
in their great forts shall wail.
46. The Lord live he most blessedly,
who was my helper strong;
God rousèd be, my rock so free,
him praise I will full long.
47. This God of ours, he giveth me powers
t'avenge my wicked foes,
and doth subdue my people true,
that they like subjects goes. *sic*
48. He daunted so my cru·el foe,
to them he made me head;
from wicked spite, thou didst me [re]quite,
their wickedness to tread.

CONTINUED ON FOLLOWING PAGE

49. For this, O Lord, in heart and word,
I will give thanks in song,
of thy great Name, thy power to fame,
where Gentiles dwell among.
50. His king he sought, he health him wrought,
he shew'd true love indeed;
to David true, anointed due,
and aye to his good seed.

THE COLLECT. Most loving Lord and puissant [powerful] Protector, which art our refuge in all distress and adversity: preserve us from all hostility, and from the snares of death and Hell; so that, after we be drawn up from the danger of all manner temptations, we may devoutly sing to thy Holy Name in all purity of life. Through &c.

PSALM XIX. *Coeli enarrant* CM

THE ARGUMENT.

<i>This psalm delight'th</i>	who is to sun compared;
<i>God's work to cite,</i>	who is to sun compared;
<i>his Law it treat'th</i>	of his apostles' guard.
<i>and so it speak'th</i>	of his apostles' guard.

1. The heavens do tell how God excell'th
in glory, power, and might;
the firmament, so excellent,
his handiwork indite [express].
2. For day to day, succeeding aye,
doth plain his power declare;
as night to night, ensuing right,
sett'th out his loving care.
3. No speech or tongue to them doth long,
their voice distinct not heard
to magnify their Lord so high,
by language's regard.
4. But yet their sound as words rebound,
on all the Earth it strays;
to further coast, all uttermost,
their noise their Maker praise.
5. In them he set the sun so net,
like bridegroom which proceed'th
his chamber out, as giant stout
rejoiceth his course to speed.

CONTINUED ON FOLLOWING PAGE

6. His course goeth out, even round about,
the Heaven and back retreat'th;
from East to West, it hath no rest,
all thing doth feel his heat.
7. God's Law is just, a law to trust,
as spotless, turning hearts;
his witness pure, record is sure,
to babe it wit [wisdom] imparts.
8. The Lord's behest is all the best,
to joy the heart in right;
his biddings be so pure to see,
blind sight they turn to light.
9. The Lord, his fear is clean and clear,
which ever shall endure;
his judgments be the Truth most free,
and be themselves full sure.
10. They be to us more graci·ous [-see-us]
than gold or precious stone;
to man more meet then honey sweet,
they pass the honeycomb.
11. Yea, more then this, thy servant is
to keep them alway press'd,
and sure shall he rewarded be
with joy, which is behest.
12. Sins which be wrought in deed & thought
without this Law, who know'th?
from faults that lie, oh, secretly,
thy cleansing hand bestow.
13. From sins of pride thy servant hide,
that me they do not guide,
that undefiled, and less beguiled,
the great sin might I slide.
14. My words thus said, my thoughts deep laid,
God grant they please thy sight,
O Lord my power, my rock and bower,
and my Redeemer quite.

THE COLLECT. Most merciful and loving Savior Christ, which once coming forth out of the Virginal womb didst proceed up to the Right Hand of thy Father: we beseech thee, that we may be so converted by the *sic* Law, enlightened by thy precepts, and taught by thy holy testimonies, to be delivered from all strange doctrine and crafty invasions against our Faith. Who livest and reignest, &c.

PSALM XX. *Exaudiat te Domine* CM

THE ARGUMENT.

<i>This pray'th for kings</i>	their realms to have defense;
<i>good prosperings,</i>	their realms to have defense;
<i>where Christ is meant</i>	of David's spir't in sense.
<i>by fore intent,</i>	of David's spir't in sense.

1. God grant he hear with blessed ear
the suits [pleas] in day of woe;
God's Name so great, whom Jacob met,
promote thee where thou go.
2. God send thee aid where power is laid,
from Sanctuary place;
he strength'd thee sure, full strong t'endure,
from Sion, Hill of grace.
3. Let him keep high in memory
thy sacrifices all;
the bullocks brent [burnt], so redolent,
to mind all them to call. *Selah.*
4. Grant he thy will of heart to fill,
in sickness eke and health;
confirm he shall thy counsels all,
to work thy people's wealth.
5. In health of thee glad we shall be,
and triumphs make we will;
in God's good Name, his praise to fame,
thy vows God shall fulfill.
6. I know that now God will allow
his Christ, and save him dear [from hurt, injury];
to hear him nigh from Heaven so high,
by healthful hand he bear'th.
7. Some trust their horse, some chariot's force,
thus they presume of strength;
but we will bind God's Name in mind,
for he is Lord at length.
8. For where we see how low they be,
and fallen, so foul deceived;
we rise in sight and stand upright,
by might of God received.
9. O Lord, we sing: Save, keep the king,
hear us, and save us aye;

both him and his preserve and bless,
his realm defend, we pray.

THE COLLECT. Fulfill, O Lord, all our petitions, and accept us as well allowed sacrifice to grace: that all the force & power of our adversaries may be resisted by thee, so that we may rejoice in the present aid of thy saving health. Through Christ our Lord, who with thee, &c.

PSALM XXI. *Domine in virtute* CM

THE ARGUMENT.

<i>Here is express'd is hard,</i>	which went before;
<i>how that request is hard,</i>	which went before;
<i>now thanks the more</i>	to see his foes forlorn.
<i>he giveth therefore</i>	to see his foes forlorn.

1. The king with voice doth most rejoice
thy strength, O Lord most kind;
for health so had he is full glad
exceedingly in mind.
2. Thou hast him given such help to win,
in heart, as he desired;
for that he sought by thee was wrought,
as full his lips required. *Selah.*
3. Thy good intent did him prevent [precede],
thy blessing sweet thou gavest;
upon his head a crown so red
of gold, well set thou hast.
4. He askèd life, and life full rife [plenteous]
thou gavest him, that will last;
more him thou gave than he did crave,
even life that shall not waste.
5. His honor great in thee is set,
in thy Salvation true;
thou didst him crown with bright renown,
and glory him did sue [follow].
6. Thou hast again exalt his reign,
with long felicity;
too glad his state, most fortunate,
with joy thy face to see.
7. The cause is this: the king, I wis [know],
in God did put his trust;
his loving grace so stay'd his place,
no man could down him thrust.

8. Thy strong right hand by sea and land
shall all thy foes confound;
thou shalt seek out thy haters stout,
with power to cast on ground.
9. In thine hot ire, as oven with fire,
thou shalt them make to fume;
the Lord in wrath shall stroy their path,
the fire shall them consume.
10. Thou shalt supplant their fruit to want,
their roots from Earth full low,
their seed even quite from all men's sight;
no man thence shall them know.
11. For they intend on thee to send
some evil in spiteful form;
their cursèd deed yet wanted speed;
they could not it perform.
12. For such a thing, thou shalt, O King,
them all put foul to flight;
thou shalt bestow thy string and bow
against their face to smite.
13. O Lord of health, exalt thyself
in thine own strength and might;
so will we sing to thee, O King,
to praise thy power aright.

THE COLLECT. Bless us, Lord, with the benediction of thy sweet mercy, and fulfill our desire to be alway set to thee: that where in our harmony we extol thy excellent power, we may obtain the perpetuity of days in the world to come. Through Christ, &c.

PSALM XXII. *Deus Deus meus* CM

THE ARGUMENT.

<i>Lo, David here</i>	in anguish all be set;
<i>Christ's type doth bear,</i>	in anguish all be set;
<i>for here in sum</i>	and rising just be met.
<i>Christ's passi-on</i> [-see-un]	and rising just be met.

1. My God, my God, regard me, God,
why hast me left alone?
to make so far my health to jar,
from words of my great moan?
2. My God, I cry, as day doth pry,
and yet thou givest none ear;

no rest by night I take in sight,
no silence anywhere.

3. Yet hold'st thy will in thee so still,
as only good thyself?
thou Jacob's praise thyself upraise;
they sang always thy health.
4. Our fathers old on thee were bold
to hope, and had their ease;
as oft as they to thee did pray,
their troubles then did cease.
5. They call'd on thee, and help thereby
thou gavest to them anon;
they laid their trust on thee so just,
and scaped confusion [-zee-on].
6. Concerning me, a worm to see,
I am no man of price,
a scorn all day, a castaway
of men, in their device.
7. All they that me with eye did see,
high scorns to me they laid;
with lips they moved, with knees they bow'd,
they shook their head, and said:
8. In God he set affiance great,
let him then rid him quite;
deliver me to make him free,
for him he pleaseth in sight.
9. Yet he thou art that didst depart
my mother's womb from me;
at both her breasts, in quiet rest,
thou nursed me tenderly.
10. I was whole cast on thee full fast
from that, my mother's pap;
no doubt from thence, in sure defense,
thou, God, kept'st me in lap.
11. From me to go, oh, do not so,
for trouble is at hand;
no help of man obtain I can,
in thee my refuge stand'th.
12. Wild bulls most stout flock me about,
by me full fierce they ride;

fat bulls indeed, as Bashan feed,
beset on every side.

13. My death to shape, with mouths they gape,
on me they stare, I say;
they swell and stamp, as lions ramp
when they do roar at prey.
14. Out am I cast as water waste,
my bones in joints be loose;
my heart within doth melt and pine,
as wax by fire does.
15. As potsherd dry my strength doth lie,
to mouth my tongue cleaveth fast;
to death in dust thou hast me thrust,
thus made I am aghast.
16. Yea, dogs full grim have closed me in,
in councils mad they meet;
besieged I stand of wicked hand,
they pierced my hands and feet.
17. My bones to tell I may full well,
at me they gaze and stare;
they did delight in my despite,
they did deride my care.
18. My clothes they part with joyful heart,
as spoil the soldiers do;
for that my coat they cast their lot,
for that unsew'd was so.
19. But be not far, my Governor,
O Lord, my castle strong;
thy mercy send, and me defend
in haste, no time prolong.
20. From sword and knife discharge my life,
my soul, lest they devour;
keep well my soul as darling foal
from dogs, their hands and power.
21. O keep in awe the lion's jaw,
save me from them that bite;
from all the horns of unicorns,
protect me, Lord of might.
22. Thy power and Name I shall declaim [proclaim]
to all my brethren met;

glad will I raise in church thy praise,
in congregation set.

23. The Lord who fear'th, with lauds draw near,
all Jacob's seed him praise;
fear ye him well, all Isra·el,
him magnify always.
24. He will advise, and not despise,
the poor, for low degree;
he hideth no face in time and place,
my pray·er heard hath he.
25. I purpose me to speak of thee,
in church thy praise to spread;
my vows so plight [sworn], in just men's fight
I will perform, indeed.
26. The meek his bread shall eat full fed,
and praise the Lord all day,
for God who seek'th his praise he keep'th;
their heart shall live for aye.
27. The World so broad will turn to God,
while this they call to heart;
before his face all folk in place
shall honor him impart.
28. All kingdoms stand to God as bond,
their tribes, and kindreds eke;
and them in reign he shall retain,
all quarters them to seek.
29. The fat shall feed and serve in dread,
they all shall worship rife [constantly],
yea, dead men all to him shall fall,
who gave their souls no life.
30. My seed and blood this Lord so good
shall serve in worship free;
and thus my stock, as God his flock,
shall just reputed be.
31. They shall proceed to shew indeed
to people thence to come
God's justice great from heavenly seat,
what he to them hath done.

THE COLLECT. O God, the head and fountain of all grace & mercy, which for our sake didst descend into the womb of the Virgin, was fastened to a tree, pierced through in thy hands and feet, thy garments parted by lots, and yet after all this done, thou didst gloriously rise again from death: we beseech thee

so to bear in mind this thy human conversation among men, that thou may'st be alway to them which put their trust in thee a merciful Deliverer, Who livest and reignest, one God, with the Father & the Holy Ghost, for ever in perpetual felicity. Amen.

PSALM XXIII. *Dominus regit* CM

THE ARGUMENT.

<i>The Christian man, how God</i>	his life doth guide,
<i>confess he can, how God</i>	his life doth guide,
<i>with meat so good</i>	from death his soul to hide.
<i>of heavenly food,</i>	from death his soul to hide.

1. The Lord so good, who giveth me food,
my shepherd is, and guide;
how can I want or suffer scant,
when he defend'th my side?
2. To feed my need, he will me lead
in pastures green and fat;
he forth brought me in liberty
to waters delicate.
3. My soul and heart he did convert,
to me he shew'th the path
of rightwiseness, in holiness,
his Name such virtue hath.
4. Yea, though I go through death his woe,
his vale and shadow wide,
I fear no dart; with me thou art,
with staff and rod to guide.
5. Thou shalt provide a table wide
for me against their spite;
with oil my head thou hast bespread,
my cup is fully dight [filled].
6. Thy goodness yet and mercy great
will keep me all my days,
in house to dwell, in rest full well,
with God I hope always.

THE COLLECT. Lead us, O Lord, by the rules of thy comfortable precepts: that, when we have obtain'd the habitation of thy everlasting mansion, we may be fully satisfied with the cup of joyful eternity. Through Christ our Lord. &c.

PSALM XXIV. *Domini est Terra* CM

THE ARGUMENT.

Of Christ to come his reign this psalm doth preach,
all whole in sum his reign this psalm doth preach,
how God will be the letter this doth teach.
in temple free the letter this doth teach.

1. The Earth it is the Lord's of bliss,
with all the garnishing;
the World so round, he hath it found,
and all that dwell therein.
2. This Earth he cast on seas so fast,
as over them to stand,
and floods he made for corn and blade,
and eke to part the land.
3. Up, who shall stye [rise] on hill so high,
where rest'th this Lord of grace?
or who shall rise, in restful wise,
to that, his holy place?
4. Even he whose hand and heart doth stand
in cleanness, innocent;
who sought no gain in fancies vain.
nor oath hath falsely meant.
5. He shall possess in stableness
the Lord's sweet blessedness;
his God of health, from even himself,
shall send him righteousness.
6. And these be they which seek alway
in stock their God indeed,
even truly they who seek, I say,
the God of Jacob's seed.
7. Lift up your gates, you heads and states,
ye lasting doors, arise;
in at this house, King glorious
will enter, princely wise.
8. What is this King thus entering,
with glory thus beset?
the Lord is he, full strong to see,
a Lord in battle great.
9. Arise, I say, thou Temple gay,
though I thee cannot build;

yet joy'th my spir't that God of Might,
his Ark shall be thy shield.

or as verse 7

10. What is this King desiring
with glory thus to reign?
the Lord of Hosts, of glory most,
the King and Sovereign. *Selah.*

THE COLLECT. Everliving God, the Former and Maker of the World, to whom the whole ornament thereof is serviceable and subject: we pray thee to restore us to the innocency of life, that we may be able to follow thy steps up into Holy Mount; where thou reignest for ever, Almighty God, in majesty. Through Christ.

PSALM XXV. *Ad te Domine* CM

THE ARGUMENT.

This cry and call, as supplication grave;
is general, as supplication grave;
it doth confess, and pardon craveth to have.
done wickedness, and pardon craveth to have.

1. O Lord, to thee my soul to flee
is set, my God thou art:
I whole refer my life most near
to thee, with all my heart.
2. My God of fence, my confidence
on thee was alway borne;
O let no shame confound my name,
my foes else will me scorn.
3. Who trust'th in thee, ashamed to be
can never man it spy;
who break thy laws without a cause,
confounded let them lie.
4. Shew me thy ways, O Lord, always,
of truth me teach the path;
thy word and way is certain stay
for that all virtue hath.
5. In truth me lead, teach me thy read,
my God of health thou art;
my trust doth lay in thee all day,
to thee is bent my heart.
6. Call thou to mind, O Lord full kind,
thy loving mercies old;

thy bounties free, which ever be,
as fathers them have told.

..7. Of youth my fault, so great and haut [high],
.....such sin, O Lord, forget;
.....for mercy sake, O Lord, awake,
.....thy mind upon me set.

8. Both graci·ous [-see-us] and righte·ous [-tsee-us],
the Lord is equal so;
he teach'th with rod, yet, loving God,
by gifts he teach'th also.

..9. Who meek abide, them he will guide
in judgment good and right;
and whom we see most gentle be,
his ways he teach'th them light.

10. The ways of God be large and broad,
both truth and mercy just;
even still, to such as loveth much,
his hests and covenants trust.

11. For thy Name's sake, O mercy take,
my Lord, upon my sin;
it is so great, it doth me fret,
it boil'th my soul within.

12. What man he be that feareth thee,
O Lord, thou wilt him teach
the rightful way to choose, I say,
in spir't thereto to reach.

13. His soul shall dwell at ease full well,
in ghostly, free delight;
his stock and seed shall never need,
but hold the land to right.

14. Among them lie God's secrecy;
to fear him, who that shall,
in gentle form he will perform
to them his covenants all.

15. Mine eyes intent is ever bent
to thee, my Lord so great;
for only he pluck'th sur·ely,
my feet from out of net.

16. Turn thou to me, O Lord so free,
have mercy, stay my fall;

I am in state all desolate,
in misery full thrall [in bondage].

17. My sorrows fell [cruel, fierce], my heart doth swell,
they be enlargèd so;
my troublous pain, O God, restrain,
O quench this deadly woe.
18. Attend, I cry, my misery,
my life and state adverse;
forgive my faults which me assaults,
my joy to me reverse.
19. Consider right my foes, their spite,
how they increase my fear;
their hate is thus so tyrannous
at me that they do bear.
20. O keep most dear my soul entire,
and me deliver just;
do let no shame confound my name,
for I in thee have trust.
21. Let perfectness and rightfulness
both guide and wait on me;
my trust for aid in thee is laid:
from me O never flee.
22. Deliver well all Isra·el,
O God, with all his seed
from troubles all that them may fall,
in thee alway to speed.

THE COLLECT. Deliver us from all adversity and danger, O merciful God, for to thee only have we lift up our hearts: forget, we beseech thee, the trespass of our youth and the ignorance of our former age; & whereas we have negligently offended, thou of thy mercy forgive it us. Through. &c.

PSALM XXVI. *Iudica Domine* CM

THE ARGUMENT.

<i>The just man's song</i>	for righteousness, be shent [shamed],
<i>who suff'reth wrong</i>	for righteousness, be shent,
<i>and pray'th in will</i>	a life lead innocent.
<i>that he may still</i>	a life lead innocent.

1. Lord, judge my deed as I have lived,
in thee my hope is all;
for this, my trust in thee so just,
I never doubt to fall.

2. Lord, prove my way, and me assay [test]
by fire: try thou my reins [inmost parts],
and search my heart; my foe is smart,
mine guiltless life he strains.
3. Thy clemency was nigh mine eye,
to stay me right to do;
I did inure my heart full sure
to truth from lies to go.
4. With liars vain, I would not train [conduct]
my life to follow such;
with crafty men I would not run,
whose life dissembleth much.
5. The wicked rout that goeth about
to harm and hurt, I hate;
I will not sit in council yet
with men of wicked state.
6. For wash I will my hands, even still,
with men of perfect life;
and thus shall I, O Lord so high,
frequent thine altars rife [diligently].
7. Where I shall raise thy worthy praise,
that men may love the same?
I will there spread thy grace indeed,
the works of thy good Name.
8. O Lord, the place where rest'th thy grace
I have the beauty loved;
thy heavenly house so glorious,
I loved, as me behoved.
9. With sinners great, Lord, do not soil [orig. shet]
my soul with them to be;
thy grace extend, my life defend,
all men of blood to flee.
10. Their hands do press all wickedness,
even guile prepensèd [premeditated] so;
their better hand corrupt doth stand
with bribes, even thus they go.
11. But yet will I most certainly
in truth my life address;
O make me free from them to be,
shew me thy tenderness.

CONTINUED ON FOLLOWING PAGE

12. My foot as yet in right is set
in plain simplicity;
and still will I in company
exalt thee, Lord on high.

THE COLLECT. Grant, O Lord, we beseech thee thy mercy unto us thy servants: and so engrave in our hearts the love of thy Truth, that we may hold fast all innocency of life, and finally to be delivered from all wicked persecutors. Through, &c.

PSALM XXVII. *Dominus illuminatio* LM

THE ARGUMENT.

<i>Here may we see</i>	in trouble, though he fall'th;
<i>the just is free</i>	in trouble,, though he fall'th;
<i>in God he stay'th,</i>	and so giveth thanks in all.
<i>on him he weigh'th,</i>	and so giveth thanks in all.

1. The Lord of Might is health and light
to me (at need); whom should I fear?
The Lord is strength to life at length
of mine, (I say); who can me dear [hurt, injure]?
2. When men so bad their trains [plots, intrigues] had laid,
even then (at eye) they fell down right;
when foes did press to eat my flesh,
they slid (away), for all their spite.
3. Though armèd host besieged my coast,
my heart (from God) shall not relent;
though cru·el war should rise me near,
to God (therein) I would be bent.
4. One thing to crave, of God to have,
I did (full oft), and aye I will:
to keep his place, to see his grace,
to haunt (even so) his Temple still.
5. Thus shall his power hide me in bower,
when troubles should be (fierce and) fell [cruel];
he would me hide, there close to bide,
as safe on rock (most sure) to dwell.
6. My head yet now he will allow,
above my foes (in state) always;
in will I bring glad offering,
the Lord (so good) to laud and praise.
7. My voice, O hear, my Lord so dear,
I cry, (my God), in woeful part;

grant that I crave, and mercy have,
extend to me thy (loving) heart.

8. My heart to thee did oft apply:
Seek ye my face, (I say), ye all;
O Lord, I will thy Face seek still,
do others (how and) what they shall.
9. Hide not from me, thy servant free,
thy (loving) Face: my aid thou art,
project not me displeasantly;
O Lord (my health), do not depart.
10. My parents when they bade me run
from them (to go), myself to shift.
when patrons all my rise or fall
wrought, not (a mite) thou didst me lift.
11. Teach me thy way, thy Law, I say,
that rightly lead'th (in truth) to thee;
my foes, O Lord, with one accord
should else rejoice (in hate) too free.
12. Up turn me not to bear their hate,
O Lord, (to them) that me pursue;
false witness eyes against me rise,
and lies (of me) they spread untrue.
13. My heart had quail'd and utter fail'd,
if fast (to thee) I had not trust'd;
let me thy grace, Lord, see in place
in Land (of Rest), where joy'th the just.
14. O wait the Lord, hold fast his word,
doubt not (at all), be strong, be still;
attend on God, take meek his rod,
he will (at last) thy heart fulfill.

THE COLLECT. Defend us, O God, from all the assaults of our enemies, that we may continue
in constant confessing of thy Name; that, while we have the fruition of thy helping presence,
at last may have the same in glory.

PSALM XXVIII. *Ad te Domine* LM

THE ARGUMENT.

<i>This man's intent</i>	all crafty men to scape;
<i>is vehement,</i>	all crafty men to scape;
<i>and heard he is</i>	for this he thanks doth shape.
<i>from God of bliss;</i>	for this he thanks doth shape.

1. O Lord, I cry, my Rock on high:
rest not (thus still), forsake me not,
or else should I resemble nigh
the deed (that be) in pit bewrapt.
2. Hear my request of humble breast,
when I (so meek) do sue [plea] to thee,
against thy Seat of mercy sweet,
my hands (on high), when lift they be.
3. And draw my heart from wicked part
with them, (O Lord), that work so evil;
their tongue crieth truce, with heart refuseth,
their minds all set to (stroy and) spill.
4. As is their deed, so let them speed,
retort their crafts they (use to) delve;
their malice great, the same to get,
with like (by right) to [re]quite themselves.
5. Their minds disdain God's acts to frain [discuss],
his (stately) works to mark, even so;
he shall them stroy, and not employ,
their lives (no time) in wealth to go.
6. Well worthy praise is God always,
my mouth (in song) shall him forth sound;
he heard my groan, my prayers' moan,
he did not me (with shame) confound.
7. God is my shield, my strength in field,
he help'd (me just) as I believed;
for this good chance my heart may dance,
and sing in lauds, (so well) relieved.
8. To my small host God praised be most,
that (timely) health he soon did bring;
the Lord is strength and fence at length
to his (most true) anointed king.
9. Thy people save, O Lord, I crave,
and bless (with joy) thine heritage;
feed them as guide, promote them wide,
to praise thee, (God, from) age to age.

THE COLLECT. O Lord most strong fort and refuge to all thy people: preserve us from such as go down into the pit of schism and dissension, and knit us together in unity of mind, being children of one only God and of one Faith; so that we may hold fast in heart that we outwardly profess in mouth. Through. &c.

PSALM XXIX. *Afferte Domino* CM

THE ARGUMENT.

<i>This doth invite to note</i>	God's mighty power,
<i>all stately might to note</i>	God's mighty power;
<i>him just to serve</i>	and else can them devour.
<i>who can preserve,</i>	and else can them devour.

1. Ye sons of God: spread ye abroad
the Lord's great power and strength;
bring ye your lambs of mighty rams
to God, his lauds at length.
2. The Lord ensue [follow] with honor due,
extol his Might and Name;
and eke express his holiness,
him laud in court of fame.
3. His voice so grand, on sea and land
note how the floods it stay'd;
God's majesty you then did see
on them. when thunder bray'd [peal'd].
4. His voice ruleth sea, how huge it be,
his voice is stern and stout;
his voice is thus most glorious,
when it driveth leaven out.
5. This voice so free break'th cedar tree,
no force can it repel;
it driveth even down of Lebanon
his cedars, though they swell.
6. He made them skip in roots to flip,
as calves do use to prance,
so Lebanon and Syria,
as unicorn to dance.
7. The Lord by voice the fiery noise
of flames in parts can send
the clouds among; he light'neth strong
with showers, he fire can blend.
8. It can distress all wilderness,
yea, Kadesh' desert wide;
the beasts, I say, which there do stray,
it make themselves to hide.
9. This voice doth bind to calve the hind,
thick trees it open lay'th;

therefore men all in Temple shall
his honor praise in faith.

10. Where they shall sing that God as King
hath rule of waters all?
on whom he sitt'th as King is fit,
and so for ever shall.
11. The Lord all wealth and stable health
shall give his people, kind;
God them shall bless with full increase,
all peace and rest to find.

THE COLLECT. Grant, we beseech thee Lord, unto us constancy in thy word, and make us the Temple of thy blessed Spirit: so that we may reverence thy godly Voice, to rebound the same to all powers of this World; that they may be compunct thereby to present themselves to thy honor, with due sacrifice of thankful hearts. Through, &c.

PSALM XXX. *Exaltabo te Domine* CM

THE ARGUMENT.

<i>Thanks here be meant</i>	for just deliverance;
<i>to God so sent,</i>	for just deliverance;
<i>and here ye spy</i>	in God's good governance.
<i>all sur-ety</i>	in God's good governance.

1. Lord, thee all whole I will extol,
for thou hast lift me high;
thou wouldst not make my foes to crake [boast disdainfully]
against me joyfully.
2. O Lord of Might, my God of Right,
to thee I cried in grief;
thou gavest an ear to hear me near,
thou sent'st me health's relief.
3. Thou brought'st full well my soul from Hell,
O Lord, thou didst withsave;
thou me relievest, my strength thou keep'st,
thou pluck'st me quite from grave.
4. To God sing ye, ye saints agree,
his praises elevate;
and mind ye still his Holy Will,
his graces celebrate.
5. His heavy wrath, short time it hath,
life stand'th at his good grace;

at night we weep, yet after sleep,
at morn we mirth embrace.

6. When well I was in joyful case,
I said as then I thought:
that I no day should feel decay,
and never move to naught.
7. For thy good will so strength'd my hill,
O Lord, most steadfastly;
but when thy Face had turn'd his grace,
I then fell troublously.
8. In This my pain, I was full fain
to cry to thee for might;
my God with cry I did apply,
and pray'd both day and night.
9. What gain, said I, hath life thereby,
if death cut short my days?
can dust declare thy power in care,
in grave to tell thy praise?
10. My God, therefore spare me the more,
O Lord, I thee desire;
my simple spir't despise not quite,
but help I thee require [seek].
11. Thou turn'st from me my woe and greed
to mirth, in cheerful voice,
the mourning weed [mourning garment] thou changest indeed;
so fenced, I did rejoice.
12. Wherefore, even still all good men will
thy glory sing and praise;
O Lord of Love, my God above,
I thee will laud always.

THE COLLECT. Most loving and mighty Protector, Almighty God: suffer not our enemies to triumph over us, we beseech thee, but so strength us with thy strong hand, that after heaviness is turned into gladness, we may give condign thanks and lauds in due remembrance of thy holiness. Through Christ, &c.

PSALM XXXI. *In te Domine* CM

THE ARGUMENT.

*Thus David pray'd, from Saul so scaped,
in letter thank'th he so;*

*but Christ is meant, with all his Church,
for spir't & body's woe.*

1. In thee, O Lord, I put my trust,
let me never be shamed;
rid me in thy true righteousness,
which thou for me hast framed.
2. Bow down thine ear, make haste to me,
deliver'd that I be;
be thou my fort, my rock so firm,
so stabled just by thee.
3. Thou art my rock & castle sure,
my fortress large and wide;
for thy Name's sake, Lord, lead me forth,
be thou my light and guide.
4. My foot, O Lord, draw out of net
full privy set for me;
Thou art my strength, as I have said,
all hope doth rest in thee.
5. To thy good hands I yield my spir't,
O Lord, to thy great ruth [pity];
thou hast redeem'd me certainly,
O Lord, thou God of truth.
6. I hate their superstition [-see-un],
who hold of vanity;
where just hath been my confidence,
O Lord, alway in thee.
7. I will be glad, and eke rejoice
for thine humanity,
for thou didst note my soul's distress,
my state adverse to see.
8. In cru·el hand of deadly foes,
thou hast not shut me up,
but set my feet at large in room;
thou temper'dst so my cup.
9. Have mercy, Lord, upon my woe,
mine eyes therein consume;
my soul and eke my body sore,
much pain they do resume.
10. My life is waste in heaviness,
my years in mournings wail;

my strength is fall'n for mine offense,
my bones begin to quail.

11. A scorn I am among my foën [arch. pl. foes],
but most to neighborhood:
a fear I was to daily friend;
seen out of doors, they fled.
12. I am so clean cast out of mind,
as dead man laid in grave;
I am become a vessel broke,
which no man list [pleases] to have.
13. I saw so great conspiracy
of men in council met;
my fear increased when they did rise,
my soul to trap in net.
14. But yet my hope hath been in thee,
O Lord, I thus did say:
Thou art my God, my trust[worth]y God,
thou wilt me keep for aye.
15. My days be set in thy good hands;
rid me from all my foes,
whose hands be set to persecute,
to lade my soul with woes.
16. Thy gentle light of countenance,
shew me, thy servant poor;
save me, O Lord, by mercy great,
I trust thereto the more.
17. And let me not confounded be,
O Lord, of thee I crave;
confounded be all wicked men,
in silence put to grave.
18. Let lying lips be stopp'd to speak,
to whist [hush] down low be thrust;
in cru·el spite, disdainfully
they prate against the just.
19. How is thy grace so plentiful,
prepared in store to be
for righteous men which thee do fear,
as Adam's brood may see.
20. To hide them safe, even just, by thee
from all provoking men,

thine eyes in house will keep them sure
from tongues & venom, then.

21. O thanks be due to this the Lord,
whose pity such I felt,
as I with fort were closèd in,
or I in city dwelt.
22. Though when I fled and felt excess,
I said thou me despised,
yet when I cried, thou heard'st my voice,
in humble suit devised.
23. O love the Lord, ye all his saints,
the Lord the just preserveth;
the doer proud he thoroughly
reward'th as he deserveth.
24. Be strong in heart most manfully,
for he your hearts shall strength;
all ye that wait the Lord so good,
O trust ye him at length.

THE COLLECT. Most merciful Father, which excell'st in abundance of pity and compassion:
we beseech thy tender and infinite mercy, that while we search for the eternal verity of thy
word and commandment, we may escape the detestable presumption and pride of vain walkers
in this World, contrary to the eternal verity in thy word. Through Christ.

PSALM XXXII. *Beati quorum remissae* CM

THE ARGUMENT.

*Here David teach'th to understand
what is clear blessedness,
even pardon free at God's good hand
for all our sinfulness.*

1. O blest be they whose trespasses
all whole remitted lie;
whose sin is hid in secrecies,
from which God turn'th his eye.
2. O blessèd man to whom in sight
God doth impute no sin;
who hath no guile in subtle spir't,
as hypocrite within.
3. For that my sin I hid so blind,
and would not it confess,

my bones and strength for sorrow pined;
all day I cried in stress.

4. For days and nights thy heavy hand
my soul did press so stout,
that all my powers and moisture changed,
as dried by summer drouth. *Selah.*
5. I shew'd to thee my wickedness,
not still my guilt I hid,
I said: I will my fault express;
then straight thou it didst rid. *Selah.*
6. For this to thee will every saint
make suit in time of grace;
though waters flow in deep constraint,
they shall not him deface.
7. My refuge thou art covertly,
from trouble me to bring;
thus fenced by thee, glad sing shall I,
as men made free do sing. *Selah.*
8. I will give thee intelligence,
right thee to teach the way,
that thou may'st walk without offense;
on thee mine eye shall stay.
9. But he, not like the horse and mule,
who naught can understand,
whose mouths with bits, except ye rule,
they will not come to hand.
10. The wicked man with cares is fret,
with sorrows foully vex'd;
but who his trust in God hath set,
to him all grace is next.
11. In this, the Lord rejoice ye still,
ye righteous men be glad;
all ye that have right hearts and will,
joy ye: be not adread.

THE COLLECT. O blessèd Lord, which by remitting sins givest them who confess the same thy true justice: hear thou the prayers of thy congregation, and so dull the darts of sin in us, that we, escaping the sorrowful woe thereof, may be replenished with restful and spiritual gladness in the Holy Ghost; to joy with thee in the bliss to come. Through Christ.

This psalm aforesaid in another Metre.

THE ARGUMENT.

*Here, highly advanced,
God's grace do ye see,
who sin doth remit,
all wholly, so free.*

1. O Happy be they
whose sins be released,
who hath their offense
whole hid, by request.
2. And happy the man
whom God doth acquit,
whose spir't hath no guile
to doubt of his might.
3. For holding my tongue,
my bones fell away;
I ground in my heart
all whole, by the day. *Selah.*
4. By night and by day,
thy hand was too stout;
my moisture was dried
like summer the drouth. *Selah.*
5. My crime I bewray'd [disclosed],
even just in thy sight;
I hid not my guilt,
but brought it to light.

I cast with my self
my fault to reveal,
and straight thou released
it, ever-y deal.

6. For this shall we see
all saints to desire
in suit for to be,
when time doth require.

Though trouble arise
as floods when they grow,
yet shall they no time
the just overflow.

7. My bower thou art,
to keep me at ease;
thou fend'st me about
with songs of release. *Selah.*

8. To teach thee I will,
and guide thee the way;
on thee will I look,
so never to stray.

9. But be ye not like
the horse and the mule,
for brutish they be,
and hard to recule [restrain].

With bridle and bit,
their mouths do ye strain,
lest at you they wince,
and turn so again.

10. The bad shall have plagues
on every side;
who trust in the Lord,
them grace doth abide.

11. Ye men of the right,
be glad to rejoice;
ye true men in heart,
be joyful in voice.

PSALM XXXIII. *Exultate iusti in Domino* 888.4

THE ARGUMENT.

*The just alway in mind bear'th this:
with heart to joy in God of his,
to praise his Name that mighty is,
for he giveth help and heavenly bliss;
but vain all other remedies,
but pain all worldly policies.*

Remember this.

1. Rejoice in God, the Lord he is,
ye rightwise men, and do not miss;
the just be bound to thank, iwis [certainly].

Repeat ye this.

CONTINUED ON FOLLOWING PAGE

2. Praise ye the Lord with melodies,
with harp and lute, with symphonies;
sing psalms to him in psalteries.

Forget not this.

3. Sing carols new with jubilee
to God the Lord in majesty;
his lauds, his praise, sing heartily.

Well use ye this.

4. His word is true most certainly,
his works be wrought most faithfully;
hold this in heart most constantly.

Abuse not this.

5. He judgment loveth, and right intent,
the Earth therewith is all besprent [sprinkled];
such grace and love he down hath sent.

Well trust ye this.

6. The heavens were made by this the Lord,
the hosts of them by his true word;
his breath of mouth their power afford'th.

Distrust not this.

7. The seas on heaps he doth them place,
as bottle close he them embraceth;
the deeps he couched in secret space.

Denounce [Proclaim] ye this.

8. Let all the Earth, the Lord in fear,
What man this world and mold [likeness] doth bear,
serve him in dread, with gentle care.

Renounce not this.

9. He spake the word, and done it was,
the Earth firm stood, in stable case;
what he did bid, it came to pass.

Revolve [ponder] ye this.

10. All pagans' ways God doth reject,
vain people's drifts by him be check'd;
proud princes' crafts he doth detect.

Dissolve not this.

CONTINUED ON FOLLOWING PAGE

11. God's counsels aye shall all abide;
his thoughts of heart shall never slide,
from time to time, on neither *sic* side.
Respect ye this.
12. What folk hath God Jehovah Lord,
elect as heir by his accord,
O blest they be by Truth's record.
Suspect not this.
13. The Lord from Heaven behold'th us all,
all kind of men, both free and thrall [in bondage];
he seëth their rise, he seëth their fall.
Advise ye this.
14. From his High Seat he cast'th his eyes,
all men to view, their tract to spy,
wherever they in earth do lie.
Despise not this.
15. The hearts of all he shope [shaped], no doubt;
he know'th their thoughts within, without,
their works what they do go about.
Repute ye this.
16. No king is saved by rout of host,
no giant strong for all his boast
of strength and power, though have they most.
Dispute not This.
17. Strong horse is thing, but weak again
that man by him might safe remain;
both horse and man are all but vain.
Approve ye this.
18. Behold the Lord hold'th eye full just
on fearful men which him do trust;
with grace them guide he safely must.
Disprove not this.
19. Their soul from death to rid them quite,
in time of dearth to feed them right,
all painful stress he maketh full light.
Betroth [Swear to] ye this.

CONTINUED ON FOLLOWING PAGE

20. Our soul hath tarried quietly
for this our God, assuredly
our guide, our shield most trustily.

Forslouth [Neglect] not this.

21. Our hearts in him will still rejoice,
for his good Name we trust the choice,
and sing we will in joyful noise.

Repeat ye this.

22. Extend, O Lord, thy gentleness,
as we in thee have trustiness;
thou art the Lord of righteousness.

Forget not this.

THE COLLECT. Feed us, O Lord, thy miserable people, in that time when reigneth the famine of thy word: deliver our souls from the death of sin, that we may be filled with thy mercy; finally to be associate to the righteous in the joys of eternity by thy gracious gift. Through Christ, &c.

PSALM XXXIV. *Benedicam Dominum* CM

THE ARGUMENT.

*When David fled to Achish king,
at death he was full near;
and savèd yet, this psalm did sing,
with all his friends in quire.*

1. I will give thanks to God always,
who reigns in power Most High;
within my mouth shall be his praise,
declared continually.
2. Of this good Lord, to boast the fame
my soul shall never lin [cease, desist];
the humble sort shall hear the same,
and eke rejoice therein.
3. O laud and praise the living Lord,
with me perform his praise,
and let us all with free accord
extol his Name always.
4. I sought the Lord, and when I cried
he bow'd his loving ear;
yea, he me keeps each time and tide,
and did me rid from fear.

CONTINUED ON FOLLOWING PAGE

5. Lo, thus to God the poor doth call;
his cry he doth regard,
and he from pains and woeful thrall [bondage]
likewise doth him award.
6. They had an eye full bent in him,
and so they lighten'd were;
a shamefast [abashed] face not one of them
from that time forth did bear.
7. God's angels stands *sic* him round about,
whose life him fear'th aright;
no harm they take by wicked route,
he them deliv'reth quite.
8. O taste and see how graci·ous [-see-us]
the Lord remaineth, just;
that man is blest, all prosperous,
that lays on him his trust.
9. O fear the Lord, ye saints of his,
therein your travail plant;
for they that fear the Lord of bliss
shall nothing ever want.
10. The lions need, with hunger fret,
the rich and proud in heart;
but he whose fear in God is set
of all good things have *sic* part.
11. Ye children young, approach ye near,
give ear unto my word:
I will you learn the Lord to fear,
in godly heart's accord.
12. What man he be that list [wants, desires] to live,
and fain would see good days,
let him no fraud in tongue achieve
in lewd and froward ways.
13. Reject the evil and take the good,
all wicked ways eschew;
seek pleasant peace with modest mood,
and do the same ensue [follow].
14. Upon the just and godly men,
the Lord his eyes doth splay;
and bow'th his ears, as God, to them,
as oft as they do pray.

15. God's Face is seen, most irefully,
to wicked men of hand,
to root full out their memory
from all the Earth to stand.
16. To God the Lord the righteous call,
who hears their heavy case;
and he from cares and troubles all
deliv'reth them by grace.
17. The Lord is nigh to him, by might,
that is contrite in heart,
and saveth the man of humble spir't,
nor will from him depart.
18. Great are the cares of perfect men,
and great their troubles be;
but yet the Lord deliv'reth them
from all adversity.
19. He keep'th their bones both safe and sound,
unbroken, them to save;
the evil haps [events] shall all confound,
no stay by God to have.
20. The Lord will keep his servants all,
their souls he will defend;
and none shall be in sorrow thrall [bound]
who just to him doth bend.

THE COLLECT. Almighty God, that art the strong protector of them that be in adversity, and art most merciful deliverer from all dangers of the World: we beseech thee of thy godly providence, to send thy holy angel to assist us on every side from tribulation; to be at last delivered from the miserable death of sinners. Through Christ, &c.

PSALM XXXIV. *Benedicam Dominum* 888888.4

For the Lute.

This psalm aforesaid in another Metre.

THE ARGUMENT.

*When David fled to Achish king,
at death the door he was full near,
and savèd yet, this psalm did sing
with all his friends in godly quire;
to God his Lord, to him so dear,
in voices clear, with heart and will.*

Give thanks I will.

Note the revolutions of six divers terminations.

1. Give thanks I will, give thanks I will
for aye to God most graci·ous [-see-us];
he is my fort, my rock on hill,
my Lord, he is most bounteous.
My mouth shall praise him plenteous,
in heart and mind, most fervent still.

Give thanks I will.

2. My soul may boast of this my Lord:
he was my help so trustily.
Let meek men hear with one accord,
let woeful men joy willingly
that God hath done so lovingly,
from whom all grace doth down distill.

Give thanks I will.

3. Praise ye the Lord with heart and voice
with me, ye see his gentleness;
together come, let us rejoice,
to laud his Name in faithfulness.
Like aid to you he will express,
to keep from you all troublous ill.

Give thanks I will.

4. I sought the Lord: he sent me ease,
he heard my grief and all my pain;
he pluck'd me forth of all disease
that deadly gripp'd my heart the vein.
He rid my fear, he turn'd again,
for I him sought with all my skill.

Give thanks I will.

5. I fled to him and saw his light,
who eye did cast to his good grace;
all lighten'd were with visage bright,
confounded not were they in face.
No pain, no spite could them disgrace;
God them defends, none can them spill.

Give thanks I will.

6. God heard my cry, as sweet incense,
I, poor man, lo felt this in part,
he giveth all bliss, he quitt'th offense.
He bade all woe from me depart,

of troublous pain to quench the dart;
right soon he did his word fulfill.

Give thanks I will.

7. God's host stood by to strength my fight,
for angels' power most glorious
about the just lie strong in might,
to make him go victorious,
to scape their foes so quarrelous.
His power in grace endureth still.

Give thanks I will.

8. O taste and see, he none forsaketh,
God's goodness smell'th most fragrantly
to whom who will themselves betake.
O blest they go right happily,
who trust in him assuredly;
to them all help shall down distil.

Give thanks I will.

9. O fear the Lord in childlike fear,
ye saints of his, in holiness;
serve him in truth, your hearts him bear.
For who him dread'th in singleness
can feel no want in barrenness,
no hurt, no harm, nor other ill.

Give thanks I will.

10. The lions lack, in hunger fret,
the rich, I mean, and gluttons vain,
to seek their prey, though they be set.
No food with rest can they obtain:
who seeks the Lord shall miss no gain;
of all men's need he hath the skill:

Give thanks I will.

11. I sail'd full sure the seas at length;
ye children, come, and hear the case:
I will you teach God's fear and strength,
by that I scaped so doubtful place.
For God me kept in all my race,
from all their hate which would me spill.

Give thanks I will.

12. Sweet life is good, it maketh men glad,
who loveth it well with all his heart,

he shall not need to be adread;
from days eterne [eternal], who would not start.
Keep ye his tongue from overthwart [stumbling, doubletalk],
and all good words let him fulfill.

Give thanks I will.

13. Fast truthful word confound'th all blame,
inure thy tongue in truth to lose;
truth may be shent [scorned], yet fear no shame.
Forbear all words opprobrious,
all craft, all curse most odious,
for God of might will strength thee still.

Give thanks I will.

14. Flee evil, do good, and have good rest;
old Adam kill thou formerly,
so Adam new will follow best.
Then seek thou peace most busily,
but it ensue [follow] most earnestly,
for peace from God doth full distil.

Give thanks I will.

15. God seëth the just in providence,
his eyes them mark in tenderness;
he them relieveth in indigence,
his ears he bends in readiness.
When they do pray in carefulness,
he hears their voice that work none ill.

Give thanks I will.

16. God hateth the proud, and them beshend'th [puts to shame]
with ireful face to daunt their brain;
his visage grim on them is bent,
their gay renown he will disdain,
which aye to live they would so fain,
where they reject all truth and skill,

Give thanks I will.

17. The just oppress'd, to God they cried,
he heard them soon in time and place;
in stress and need he them espied,
with all defense he them did brace.
To make them safe, he hied his pace,
for rightful men no spite can spill.

Give thanks I will.

18. God loveth the meek; their ghosts [souls] be sweet,
to them soft spir'its he doth impart.
With faithful tears who here doth greet,
he will them ease of all their smart,
to scape their foes, their spiteful art,
who would their wreck on them fulfill.

Give thanks I will.

19. The just felt pain, they yet endured,
in woes though wrapt all dolorous;
great gain to them is death assured.
God them so stay'th most marvelous,
they joy in life most troublous,
the rage thereof to quench and still.

Give thanks I will.

20. The just be strong, they never quail;
their bones in strength kept totally,
their constant hearts can never fail.
Their hairs be number'd severally,
no bone to break can possibly;
such help from God doth most distil.

Give thanks I will.

21. The evil dieth evil, to death full loath,
too late he spieth his wickedness;
he must fear death that hated troth [fidelity],
he must for sweet feel bitterness.
He harm'd the just, he sinn'd no less;
as evil he lived, so dieth he ill.

Give thanks I will.

22. Thank thou the Lord who keeps thee still,
all help from him doth aye distil;
poor souls he rid from bondage ill.
Of woe and thrall [bondage], none shall have skill,
which trust in him. naught shall them spill;
O then his praise look ye fulfill:

Give thanks I will.

PSALM XXXV. *Iudica Domine* LM

THE ARGUMENT.

*Christ pray'th (in this) for recompense,
his foes to reap (again) their part,*

*so man for wrong done him against
doth yet no spite in (hateful) heart.*

1. Plead thou, O Lord, my (rightful) case,
O judge (thyself) my hurtful foes;
oppugn thou them in (open) face,
which me (all day) impugn, to lose.
2. Lay hand, (O Lord), upon the sword,
and eke (take so) the buckler to;
stand up (to help), in thy good word,
to keep from me my (wrathful) foe.
3. Bring (forth the) spear, and stop the way
of them (so fierce) which me would harm;
to my poor soul, (good Lord), oh, say:
I am thy health, and (stable) arm.
4. Let them be (driv'n and) put to shame
that seek (by craft) my soul to spill;
put them (aback) to shameful name,
that me with grief would (deadly) fill.
5. Make them (to be) as dust we see
before the wind so (lightly) blown;
(in haste) let God's swift angel nigh
them (drive in) chase, with power known.
6. Make way (to them) all slippery,
let it to them be (blind and) dark;
God's angel (so might) drive them by,
to feel thy might and (handy-) work.
7. For they close net (and snare) have laid,
even causeless me to (kill and) stroy;
yea, causeless, (sure even) as I said,
my soul in pit (and grave) to cloy.
8. Let (sudden) woe take him un'ware,
his (crafty) net himself to trap;
let mischief fall with (pain and) care
(right soon) into his only lap.
9. My soul, (I say), I bid thee leap
with joy (all glad) in this thy Lord;
it shall (no doubt) his health so reap,
that joy he shall (alway) record.
10. My bones (so bruised) shall say: O Lord,
who may (in strength) to thee be like?

which savest the poor from (tyrant's) swords,
from (ireful) spoiling him to keep.

11. False witness soon (at me) did rise,
in wickedness most (hasty) hot;
of me they spurr'd [alleged] (of things) full nice [foolish],
that I knew not (at all), God wot. [knows]
12. They did (unkind) reward me evil
for good to them I (friendly) wrought;
to grieve my soul (it was) their will,
to bring my life (and days) to naught.
13. But yet, (I say), when they were sick,
in sackcloth then I (wept and) mourn'd;
my soul (with fast) I humbled meek,
my prayer to me (eftsoons) [soon afterward] return'd.
14. I wept (and wail'd) as dearest friend,
as (any) brother that they had,
as child for mother (doth by) kind;
in black (array) I was all clad.
15. But they (again) in my great evil,
they flock'd (on heaps), and did rejoice;
most abjects (came and) mock'd me still,
(and I) not ware, in spiteful noise.
16. With such lewd slaves, (so vile) to see,
to them were scorers (jointly) knit;
their teeth they gnash'd (and ground) on me,
as (peasant) mockers was befit.
17. When wilt thou set, (O Lord), thy sight
on this, my pain I (daily) bear?
(O Lord), rid me from all their spite,
from lions' whelps (defend) my dear.
18. My thanks (therefore) I will extend,
when folk (in place) be met so most
in companies, (as due) to send
all praise (to thee) in every coast [place].
19. Let not my foes (in ire) at me,
rejoice in quarrel (falsely) still;
for (guiltless) they hate me too free,
with (winking) eyes they mock their fill.
20. For why? no peace (in truth) they speak,
but all (do rage) against the meek;

good men on Earth (they wish) to wreak,
for this in craft (and guile) they seek.

21. Their face (and mouth) they have distort,
at me (they cry) with fie, and fie;
Our eye hath seen (they say) a sport,
that we (with right) may him defy.
22. O Lord (my God), this hast thou seen,
be not at this too (dumb and) still;
in thee (thou know'st) my trust hath been,
depart not far (from me) in will.
23. Rise up and wake, (in haste), I say,
to judge my cause in (open) sight;
my Lord and God, (thou canst) them fray:
avenge (thou soon) my quarrel right.
24. Oh, judge (my cause) as thou art wont,
in (equal) justice, Lord, of thine;
O (Lord my) God), least in this brunt,
my foes rejoice (too much), in fine.
25. Refrain (in tongue) them thus to say:
There, there, we see (for us) enough;
let them not say, (O Lord), I pray,
We have him (surely) swallow'd now.
26. Let them feel shame (and blame) at full,
which joy (and laugh) at my distress;
at me who brag (and boast) that will,
let shame and spite them (fully) press.
27. Let them (even so) in joy be glad,
that wish (to see) my right redress'd;
to God (for aye) let thanks be had,
who will'th (so kind) his servants rest.
28. My tongue (then thus) shall loud rebound
thy praise, (O Lord), and justice eke;
all day I will in (perfect) sound,
thy laud tell (just, even) week by week.

THE COLLECT. Everliving God, the health, the stay, and refuge of our souls: we beseech thee to cover and arm us with the helmet of hope and with the buckler of invincible faith, so that we may feel thy help in all causes of our necessities; at length to be replenished with joy and gladness, to magnify thy goodness in the Church and congregation of righteous Christian men, and that, all our life long.
Through Jesus Christ our Lord, &c.

PSALM XXXVI. *Dixit iniustus* SM

THE ARGUMENT.

*Here wicked men's delight
is painted, what it is:
but blindness deep in (open) sight,
in virtue whole remiss.*

1. In midst of evil man's heart,
his sin hath blind him so;
God's fear (all whole) is set apart
from both his eyes ago.
2. For he himself doth gloss
in his bewitchèd eyes,
till God his sin (so foul) disclose,
most worthy hate to rise.
3. His words of mouth be naught,
and keeps much guile in store;
to cease, he bidd'th his (heart and) thought
to work by virtue's lore.
4. Shrewd turns in ireful mood
he most in bed doth muse;
he hold on ways not (truly) good,
no evil deed he refuseth.
5. Thy mercy, Lord in Heaven,
yet over all doth spread;
thy faithful truth is (daily) seen,
the clouds to reach in bread[th].
6. Thy justice, Lord, we see,
as mountains firm to rest;
thy judgments (high, O) secret be:
thou shalt save man and beast.
7. How worthy, Lord most just,
excell'th thy grace benign,
as Adam's flock shall (firmly) trust,
in fence of thy good wing.
8. Of thy fat household store,
as drunken shall they be,
and drink (at need) them shalt thou pour,
of pleasure's wells most free.
9. For thou hast well of life,
with thee all health abound'th;

and, Lord, in thy bright light so rife [plenteous]
of us shall light be found.

10. O draw thy mercy near
to them which love thee, then;
and let thy grace, (O Lord), appear
to rightful-hearted men.
11. And let no foot of pride
approach me haughtily,
nor wicked hand (in hate) beside
to move me wretchedly.
12. These workers vain of evil
in their own turn be cast;
repulse they have in (crookèd) will,
from footing be they past.

THE COLLECT. Purify our hearts with thy heavenly light, O merciful God, which art original fountain of everlasting light: that we may be fully replenished with the plenteous grace of thy sweet house, so to eschew all wickedness and craft, to tread under our foot the vaunting furies wherewith the men of this World be carried by Satan the Prince of the same. Grant this for thy belovèd Son's sake, Christ our Lord. To whom with thee and the Holy Ghost, be all honor, world without end.

PSALM XXXVI. *Dixit iniustus* 10.10.10.10.10.10

This psalm aforesaid in another Metre.

THE ARGUMENT.

*Here have ye painted befor-n sic your ey-es twain
the restless wit of the fell [cruel, fierce] wicked wight [fellow],
how he careth and cark'th [is anxious] for his lie their gain,
how he float'th aloft in high power and might;
and sett'th God and his Hallows [Saints, Holy Ones] all in despite;
whose cursèd steps the just maketh his orison,
in life not to tread to his confusion.*

1. Musing upon the variable business,
that this troublly World haunt'th by sea & land,
my heart giveth me that sin and wickedness
suggest'th to the wicked that he may stand
without any fear safely of God's hand;
for no fear of him is in all his sight,
of God's Law he is bereavèd the shining light.
2. Me fell to mind that he wont'd thus to go,
to flatter aye himself in his own sight;
for sin the venom did enchant him so,
that in it he has his who·le delight,

and thinketh in heart that all is aright.
But God will spy out his sin abominable,
though to the World it hath visor [visage] commendable.

3. Busily in mind I gan to revolve
his words unrighteous [-tsee-us] and craftily laid,
all truth and justice of God to dissolve;
but mere deceit in hypocrisy weigh'd,
and would not be controll'd of that he said.
To learn of any man he did disdain,
how the very right way he might attain.
4. I noted eke so by night what he thought,
when God's men usen [arch.pl.] to recount their trespass;
but his head in his bed all mischief sought,
imagining all goodness to deface,
to banish all truth, and that, to disgrace.
In no godly way set was his busy brain,
for all wicked ways he took for his gain.
5. The wicked thus heaping his sin on high,
where by desért [deserving] he might be forsake[n];
that from this World thy care thou dost not take
high up to Heaven, and clouds his course doth it make.
All men to feed, both good and eke the bad,
such faithfulness ever thy promise have had.
6. Thy providence, O God most marvelous,
to all men mortal is inscrutable;
more stable and high than mountains hideous,
more deep than sea bottomless, unsearchable.
Be thy secret judgments insuperable,
for not man only of thy power doth taste,
but brute beasts of thee also hath their repast.
7. Man might muse much, O God, this to expend;
but what earthly man could this matter tell?
how thou by thy hand dost all things defend,
in what bounty thy mercy doth excel,
how profound eke thou art in thy counsel;
well Adam's children *sic* may well in thee trust,
under thy good wings to be shadow'd just.
8. Who will thy blessed word trust in faith sure,
they shall be fillèd with all plenteousness,
for thy storehouse is full of all pleasure,
for thou givest them to taste of thy spirit's goodness;
whose sweet wells they shall drink by thy largess.

from whose bellies shall lively water spring,
others to refresh to thy glorifying.

9. For with thee only be these wells of life,
of frail men spring but puddles of mire,
from whom sourdeth [springs] error & crooked strife;
in thee only is that we can require,
both light, truth, and life to fill our desire,
for in thy light, truly light must we see,
or else in all darkness wrapt shall we die.
10. Thy gentle goodness, O Lord, impart
to such as faithfully thy word do keep,
who know thee both wise & merciful in heart,
that from day to day they may thy face seek,
for they to thee bear aright their hearts meek.
Thy righteousness they know & thy judgments,
thy holy word, & eke thy commandments.
11. Since, then, the meek of heart be so at ease,
and proud be out of favor all exiled,
keep me, O Lord, from pride their foul disease,
for they have both thee and thy word reviled.
Let not my foot be in their steps beguiled;
keep away from my soul their violence,
that they lay no hand upon my patience [-see-ense].
12. Thus deep musing with myself in a trance,
calling to mind the ends of good and bad,
though they twain here lead a life in distance,
how the bad for his mirth shall once be sad,
and the good for their woe shall once be glad.
How the naught shall be cast on the worse hand
than deem'd I in fine, that truth shall sure stand.

PSALM XXXVI. *Dixit iniustus* 10s & 11s (varies)

This psalm of another kind of Metre.

THE ARGUMENT.

*Here plain do ye see how the earthly man
all sin do commit in his heart that he can;
no love can him move of the Lord for to see,
no fear can him stay from his error to flee.*

1. The wicked in heart, as I guess, is he bent
all sinful abuse in his life to frequent;
of God hath he not any fear in his eyes,
so willful he goes *sic* in his awkly [perverse] device.

2. For blindly he useth for to flatter himself,
so pride hath him puff'd by his weltering [overflowing] wealth,
until that his sin so be hated of God,
found out by his search, be dewray'd [revealed] by his rod.
3. The words of his mouth be unrightfully weigh'd,
in sleighty deceit be they craftily laid;
quite ceased he hath to behave him aright,
good deed for to do hath he driven from his sight.
4. All mischief he dreams to devise, in his bed,
from godly deserts [deservings] hath he turned his head;
no way that is good hath he cleaved unto,
no evil can he hates but in it doth he go.
5. Thy mercy, O Lord, to the Heaven doth ascend,
still him to abide, so to make him amend;
thy faithfulness eke to the clouds doth amount,
though graceless he be not, his life to recount.
6. Thy righteousness standeth like the mountains on high,
most stable it is, how so vainly he lie;
thy justice in dooms [judgments] to the deeps be they like,
frail man with the beast, with thy health for to seek.
7. How wondrous, O God, is thy pitiful heart,
thus man to relieve in his life overthwart [overcome, stymied];
more surely trust may the children of men,
thy wings shall them keep, as her birds doth ye hen.
8. Full fed shall they be by thy plenteous store,
thy grace is so large, to thy praise evermore;
sweet drink shall they have by thy dainty repast,
as floods do we see from the springs to be cast.
9. For truly with thee is the fountain of life,
all virtue in whom may we spy to be rife [plenteous];
no doubt in thy light shall we light ever see,
and blind shall we be if we vary from thee.
10. Continue to them, O thy Fatherly grace
who know thy renown, who thy bounty embrace;
to them (do we crave) so thy justice impart,
who serve thee aright in a purified heart.
11. One bone for myself do I heartily pray,
no foot of the proud, that against me he lay;
and let not the hand of the wickedly wight [fellow]
confound me by sleight, so to vanquish my might.

CONTINUED ON FOLLOWING PAGE

12. Even there are they fallen in their crafty device,
these workers of evil, be they never so nice [foolish, ignorant];
and cast be they down by thy powerful hand,
not able to rise, never able to stand.

PSALM XXXVII. *Noli emulari* LM

THE ARGUMENT.

Here taught we be ourself (in heart) to hang of God,
that we deny ourself (in heart) to hang of God;
how good shall well at last (in state) have their abode,
and evil shall evil at last (in state) have their abode.

1. Ensue [Follow] thou not men obstinate,
nor fret (in heart), nor strive with them;
envy thou not their wicked state,
a time (but short) to row the stream.
2. For soon as hay they shall away,
as (wither'd) grass cut down, I say,
so swiftly fade as herb the blade,
how green (and fresh) soever it lay.
3. Trust thou the Lord, hold fast his word,
be doing still good (righteous) deed;
dwell thou in land, hold still thy hand,
in truth (and rest) thy faith to feed.
4. Thus thy delight shall God be right,
to him then set thine (ear and) heart;
what mind can crave or wish to have,
God will it just (right soon) impart.
5. Commit thy way, thy state, and stay,
to God's (most strong) all-loving grace;
trust him in faith for what he saith,
he bring;th it well to (ready) pass.
6. He will express thy righteousness
at length (of time), as sun so bright,
and will endue thy judgment true
with light, as noon (doth shine) in sight.
7. Be still in God, abide his rod,
let him (alway) do what he will;
fret not, I read, though wicked speed
who [pur]sueth (so fast) all counsels evil.
8. Recede from ire, no time conspire
with them (to go), thy heat refrain,

else shall thy will be movèd still
to counterfeit their (wicked) brain.

9. Maligners all shall have a fall,
they shall be (all deep) rooted out;
where who abide, the Lord their guide,
shall use (at will) the land, no doubt.
10. Within a while, all wicked wile
shall pass (away), and melt to naught;
his place, whereas late green he was,
shall not be found, though (Nylo) sought. [poss. Nilus the Younger, X Century]
11. But yet the meek shall, as they like,
inherit, sure, the (stable) Earth;
God will their stress in Heaven refresh
with store (and choice) of peaceful mirth.
12. Th'ungodly seek against the meek,
his counsels mad to (weave and) warp;
he gnash'th his teeth, if naught he seëth
in life of them (in shame) to carp [defame].
13. The Lord shall let his wrath and threat,
and laugh at him (full dry) in scorn;
for he doth see his day to be
at hand, to wail (full sore[ly]) forlorn.
14. Their sword drawn out, bow bent so stout,
the wicked (sort all) ready hath;
to bring the poor to death his door,
to kill the just in (hateful) wrath.
15. Their sword so fierce their hearts shall pierce,
themselves again (so just) to [re]quite;
their bow so bent shall be but rent,
and void shall be their (ireful) might.
16. A little store got just before
to righteous man is (alway) more
than is the food and all the good
of (subtle) man that craft'th therefore.
17. The arms and sleights with all the baits
of wicked man shall (shortly) quail;
yet will the Lord the just afford:
their hold (and trust) shall never fail.
18. God know'th the days and loveth the ways
of godly men, (their lives) to aid;

from tycle [fickle] chance their [in]heritance
shall last (in time), for ever staid.

19. In perilous days of dreadful frays,
they shall not stand (in fear) amazed;
in time of dearth, of barren earth,
thei r (store and) plenty shall be blazed.
20. But wicked men shall perish then,
God's foes, though (they be) high aloft,
yet like the sun shall they consume,
as (melting) fat of lambs so soft.
21. The wicked man he borrow can,
but will not pay (his debt) again;
the righteous man to lend he can,
and feel'th therein no (bitter) pain.
22. God's blessed men deep rooted, then
shall reign (at will), and have their fill;
God's cursèd men, uprooted, then
shall starve (for lack), and want their will.
23. The Lord is guide at good man's side,
his kind of life (he so) allow'th;
his steps and gate, his life, his state,
God guideth (full sure), and it avow'th.
24. If chance he slip by human trip,
yet (fully) flat he fall'th not down;
God's hand him stay'th, and underlay'th
to keep him (just both) safe and sound.
25. I young have been, now old am seen;
the just (as yet) I never knew
once destitute, or yet his fruit
to seek their bread (in need) undue.
26. The just man will be merciful,
still lend'th (his good), he hoard'th not then;
and yet his seed in grace shall speed,
both blest (and praised) of God and man.
27. Flee thou all evil with heart and will,
do good that God (of thee) requireth;
then trust thou sure long time t'endure,
to have (all thing) what heart desireth.
28. For God loveth right, and will not quite
give up his saints (for aye) to wail;

his dear elect be ever kept,
where[as] wicked seed shall (foully) quail.

29. The righteous man most stable then
the Earth (at rest) inherit shall,
therein to dwell most safely well,
for ever (sure, and) not to fall.
30. The righteous mouth is train'd [exercised] in sooth [truth],
in wisdom (godly) all inured;
his tongue will talk all wisdom's walk,
in sentence right (alway) assured.
31. For why? God's Law is all his awe,
and shut in heart (it is full fast);
his life and gate, as stable state,
shall never slide, (once made) aghast.
32. The wicked pry, they toot to spy
the walk (and trade) of righteous man;
they search and seek some cause to pike [injure],
to kill him (quite, and) if they can.
33. But God his strength will not at length
leave them in their foul (subtle) hands,
to be condemn'd by foes so fremd [strange. foreign]
at sentence (nigh, so) when he stands.
34. Trust thou the Lord, keep fast his word,
for he will thee on high promote,
to hold the land, where wicked band
at eye (right down) shall fall in foot.
35. For I even I have spied with eye
the wicked (wight) [fellow], O far aloft,
so strong to see as cedar tree,
so green (and fresh) as bay full oft.
36. Though went I by, his seat to spy,
but lo, (full soon) it was agone;
I sought his place to see his grace:
fie, (stable) place then had he none.
37. This is the sum: soon good become
in cliff [as rock], (alway) be innocent;
hold truth full fast, for truth at last
bring'th (joyful) peace, with God's assent.
38. But wretched men who wicked run.
by heaps shall fall in (shameful) fear;

their fortune fall'th, their pleasure paleth,
their end (of days) is woeful cheer.

39. Where health and wealth from God himself
to righteous men so (fastly) grow'th,
he is their shield, their strength in field,
when trouble, (chance, or), overflow'th.
40. God them shall fence and rid them thence,
where (proudly) rule all wicked men;
he will them save, for why, they have
their trust (and hope) in him again.

THE COLLECT. O Father, which art the assured stay and bliss of all righteous men, for thou never forsakest them in hunger, nor yet permitt'st them to be overcome in the battle of tribulation: we beseech thee to defend us with that right hand of thine, which thou usest readily to reach to them which be in danger, from perishing therein. Grant this for thy Son's sake, to whom, &c.

PSALM XXXVIII. *Domine ne in furore* 888.4

THE ARGUMENT.

Meek David pray'd, and ceasèd not,
in woe dismay'd, nigh dead in that,
yet so array'd, he falter'd not;
in God he stay'd, he alter'd not,
no further stray'd, he varied not,
but thus he said, he tarried not:

1. O Lord, too sore [severely] correct me not;
in angers store, oh checkt me not; [final *t* of *checkt* seems euphonious]
for sin the sore [grievous], abject me not.

O Lord, abject me not.

2. Thy ireful darts be asperous [harsh, severe],
they prick my heart most dolorous;
thy hand so smart is burdensome.

Reject me not.

3. There is no health in all my flesh,
thy wrath my wealth doth so repress;
my bones themselves for sin want peace.

Abuse me not.

4. My sins my head have overflown,
as heavy lead, they be so grown;
their fearful dread have down me thrown.

Refuse me not.

5. My wounds do run, and sore they stink,
alas the din; them when I think;
my foolish sin, I do forethink.

Despise me not.

6. In far great woe low am I brought;
my trespass so my pain hath wrought;
all day I go in mourning thought.

Reprise me not.

7. My loins are fill'd with sore disease,
my flesh is spill'd, and have none ease;
all parts be still'd, none have release.

Suppress me not.

8. Full weak I lie, deject in stress,
I roar'd on high in carefulness;
my heart ye spy, remedyless.

Oppress me not.

9. O Lord thou spiest what would I fain,
and thou advisest my groaning pain;
yet me deniest to help again.

Repress me not.

10. My heart doth pant, ah, woeful wight [fellow],
my strength is scant, and all my might;
mine eyes do want their sense and light.

Bewound me not.

11. My loving friends, from me they flee,
with careless minds, my griefs they see;
my kin them wends *sic* [wanders] full far fro *sic* [arch.] me.

Confound me not.

12. My foes which sought my life to spill,
close snares they wrought to catch me evil;
they talk'd of naught to trap me still.

Beshame me not.

13. I yet kept me as deaf I were,
as dumb to see, in tongue and ear;
their scorns at eye I did them bear.

Defame me not.

CONTINUED ON FOLLOWING PAGE

14. As one, I say, without an ear,
my mouth all day I did not steer;
no checks I lay to all this gear.
Deface me not.
15. For Lord, in thee I had my trust,
my God most free, thou art so just;
and thou for me still answer must.
Disgrace me not.
16. As thee my guide, I pray'd in voice,
that they too wide should not rejoice
to see me slide, to fall in choice.
Abase me not.
17. For sinful debt, such plagues to bear
in dolor great, it made me fear;
my heart is fret to feel them near.
Detrude [force down, push away] me not.
18. I will confess my wickedness,
my sins excess in heaviness;
O Lord, my stress the more redress.
Exclude me not.
19. My foes be strong, they live at ease,
they hate me wrong, they do not cease;
by heaps in throng on me they prease [press].
Detect me not.
20. Who did requite my good with evil,
they did me spite, they would me spill,
for that the right I did fulfill.
Deject me not.
21. Thou seest my state, forsake me not,
to their great hate betake me not;
Lord God, too late awake thou not.
Forsake me not.
22. My Lord of wealth, oh tarry not;
from thee thyself, oh, vary not;
that I in health miscarry not,
my Lord, my God, O tarry not.
Oh, tarry not.

THE COLLECT. Send out, Lord, thy saving health upon our infirmities, even thou that art most loving physician to all our wounds and sores: and grant that we may bewail to thee all our sorrow and heaviness in true, repentant hearts, and that we may be able to subdue all the assaults of sin. Through Christ.

PSALM XXXIX. *Dixi custodiam* CM

THE ARGUMENT.

*When David saw the World so bad,
God's men for truth to scorn,
to God in heart complaint he had,
his song in silence borne.*

1. I full decreed my ways to wait,
lest I in tongue might err,
to stop my mouth with muzzle straight,
nigh me while sinners were.
2. By silence long even dumb I was,
from truth I held my peace;
it fret me sore good things to pass,
my griefs so did not cease.
3. My heart within was set on heat,
thus musing fire it took;
my tongue broke out something to treat,
then silence I forsook:
4. Tell me mine end, O Lord, I said,
what number have my days,
that I may know how long, dismay'd,
I here shall live in frays?
5. My days, lo thou at fingers hast,
a span in breadth they be;
my life to thee as naught is cast,
lives man whole vanity.
6. In shadow dark man's walk is set,
in broil he toil'th in vain;
he heap'th, and heap'th, and know'th not yet
who reap shall all his pain.
7. Now then, O Lord, what look I for,
while men thus earth do rote;
my hope, no doubt, thou art in store,
thou art my health and bote. [remedy]

CONTINUED ON FOLLOWING PAGE

8. To scape thy rod, deliver me,
from mine offenses [re]quite,
and make me not a scorn to be
to men of foolish spite.
9. Lord, doom [judgment] I laid in patience [-see-ense],
not once my mouth to ope;
for this thou didst by providence
to prove my faith and hope.
10. Remove thy scourge from me to fly,
by sin I know deserved;
thy hand so smart hath spent me nigh,
be I yet, (Lord), preserved.
11. For when for sin thou scourgest man
by plagues down sent from thee,
as cloth by moth, his soul doth wane;
all men then brittle be.
12. Hear, Lord, my suit, and hark my cry,
not deafly hear my tears,
for pilgrim strange with thee I lie,
as were my fathers' years.
13. O spare me then, that I my strength
recover may, therefore,
before I go from hence at length,
and after seen no more.

THE COLLECT. Keep thou our way, O heavenly Father that we offend not in our tongue, so that we may be kindled with the ghostly flames of virtuous meditations; & that we heap up such treasures in this mortal life to reap the glory of life immortal, in the perfect fruition of thy glorious majesty. Through Christ.

PSALM. XXXIX. *Dixi custodiam* 8.6.10.9.7.5

This psalm aforesaid in another Metre.

THE ARGUMENT.

*King David pray'd as dumb to go
before his cru-el foe,
to scape from his woe, of sin to be quite [requited],
and faith that man is vanity right,
even mere vain vanity light.
vain vanity light.*

1. I have decreed to wait my ways,
lest tongue should fault by strays;

my mouth will I keep, with bridle to tie,
while that I know my foe to be by.
while he in vanity lieth.

in vanity lieth.

2. I held my tongue & nothing said,
in silence dumb I laid,
so loath to reply, although to my pain,
geat grief I felt good word to restrain:
in World such vanity reign'th.

such vanity reign'th.

3. But musing thus, I was in heat;
my heart did sore me fret;
for fire the pain provoked me much,
at last I spake, with murmuring grutch [grouch],
I saw the vanity such.

the vanity such.

4. Lord, let me know mine end of days,
the number, how it lays,
so truly to touch the certainty yet,
how long shall nature respite her debt;
to wail my vanity great.

my vanity great.

5. As span thou met'st the days of mine,
and naught they be to thine;
in brevity set, all wrapp'd in fear,
good hap so far, great maugre [*móe-grr*: ill will] so near,
man is but vanity here.

but vanity here.

6. I n shadow dark man toil'th with pain,
and vex'th himself in vain;
so gather he dear goods carefully kept,
he know'th not yet by whom to be reap'd,
so deep in vanity steep'd.

in vanity steep'd.

7. And now, O Lord, what is my hope,
where men thus blindly grope?
thou truly my scope, art only to see,

for man we know but shadow to be,
whole set in vanity he.

in vanity he.

8. O rid me, Lord, that am so thrall [bound],
from mine offenses all,
that never I fall, as mock and a scorn
of wicked men, with teeth to be torn,
who be in vanity born.

in vanity born.

9. And down I went in all my pain,
in mouth I did not plain;
I mind'd again thy doing among,
thou wilt the just to suffer a wrong
of man in vanity strong.

in vanity strong.

10. This plague for sin yet take away,
O Lord, to thee I pray;
for wasted I lay, thy hand is so fell [fierce],
thy terrors great my conscience swell:
I feel my vanity well.

my vanity well.

11. When thy rebukes man's sin correct'th,
his strength is soon deject;
his beauty so check'd, thou bring'st it a sleep,
as moth in cloth when slyly they creep:
each man is vanity deep.

is vanity deep.

12. Expend my cry, bow down thine ear,
O Lord, my prayer hear;
my tears be thou near, for stranger I am,
and guest with thee, my fathers the same,
and they by vanity lame.

by vanity lame.

13. O spare a time, and cease my pain,
my strength to win again,
before to refrain ear, death doth me spy,
consum'd by thee with ireful eye,
lest I in vanity die.

in vanity die.

THE ARGUMENT.

*As David pray'd, so Christ may ye see
himself to give full ready to be,
to God with thanks most heartily free;
and so they spied, their foes for to flee:*

they miss'd not to see.

1. By silent watch, I waited in spir't
the Lord of Heaven, and stay'd on his Might;
at last he bow'd, to shew me his sight,
and heard my cry that I did indite [express]:
his ear was so right.
2. He brought me forth of horrible pit,
in loam and clay, deep mired in it;
on stable rock he made me to sit,
he lodesman [pilot] was, and guided my feet
in journey so fit.
3. A song full new he put in my mouth,
to sing to God his laud for his sooth [truth],
for he kind thank most gently allow'th
of just men, eke their hearts he avow'th:
so friendly he bow'th.
4. Mine act shall cause full many to see
how God is good, most bounty and free,
in fear to him in heart to agree,
in him to trust, all error to flee:
God lauded to be.
5. Who trust'th in God is blest in heart,
though woe him vex'th, however it smart,
from God his Lord yet will not astart [escape]
to proud men such as fables impart,
with lies overwhart [all across, askew].
6. My God and Lord, thy wonders be high,
none can thy thoughts by reason espy
thou bear'st to us; though I did apply,
I could not tell the number at eye,
them half to descry.

CONTINUED ON FOLLOWING PAGE

7. No sacrifice do work the delight,
meat offerings none do please thee aright;
but ears unshut, thou shapedst us by might,
whole offerings brent [burnt] so sin for to [re]quite,
thou long'st not the sight.
8. Then said I straight, most duly, to this:
Lo, here I come, not slowly remiss;
in Volume Book, there written it is
of me in chief, without any miss,
thy Name for to bless.
9. Thy Will to do, all whole am I bent,
my God Most High, with gentle assent
to thy sweet Law; my heart doth relent,
whereby I trust, no time to repent,
my choice to lament.
10. Thy justice great myself shall I strain
to thy great Church, to tell it again;
no time my lips from it will I frain,
and that thou know'st, most certainly plain,
thy love to retain.
11. Thy righteousness I hid not in heart,
thy truth and health I glad did impart;
I kept not close how lovely thou art,
thy Faith to folk I spread it in part,
so trust[worth]y thou art.
12. To me alway thy mercy reserve,
that I may thee most faithfully serve;
let thy sweet grace me daily preserve,
thy healthful truth that I may deserve,
so never to swerve.
13. I am beset with troublous woes,
my sins, so fell [cruel, fierce], do threat me to lose,
as hairs of head in number they rose;
my heart is faint itself to repose,
so faintly it goes. sic
14. O Lord, assent to send me thine aid,
to rid my foes that make me afraid,

make haste to help, before I be laid;
I die if help to me be denied,
as wholly decay'd.

15. Who seek in hate my soul for to kill,
let shame them take, so cursed in will;
confound them all which seek me to spill,
let them fall back that wish me so evil,
that I may be still.

16. Woe worth them all which me do defy,
and shame for mede [requital, consequence], that they might espy
against me, who so daily reply,
and in my pain, say fie to the fie,
where health might they cry.

17. Let these in thee be joyfully glad
which seek thy Name, which be not adread;
to love thy health no time be they sad
that, (God be praised), by them may be said,
for mercy so had.

18. Though poor I go, and needy I be,
the Lord so good yet careth for me:
Thou art mine aid, my surety free;
to tract thy time, Lord, never agree
from me for to flee.

THE COLLECT. O Lord Almighty, which art the invincible defender of all thy true servants,
and so by prophecies were so promised as is recorded in the head and principal Book of the Law:
we beseech thee to grave in our hearts thy holy laws, whereby we may be able to denounce
[proclaim] thy only righteousness. Through, &c.

PSALM XLI. *Beatus qui intelligit* LM

THE ARGUMENT.

*Ye see how Christ maketh here his moan,
against the Jews to speak;
so may the just, when he do groan,
God's cause, not his, bewreak [avenge].*

1. That man is blest that count'th in heart
the poor (afflict) and needies' pain,
for he in day of bitter smart,
him God (his Lord) will ease again.

CONTINUED ON FOLLOWING PAGE

2. God will him keep and save his life,
and bless (with wealth) in Earth his state,
and rid his soul from harm and strife
of all his foes in (deadly) hate.
3. The Lord will ease when he on bed,
all wrapt (in pain) lieth sick full oft,
and comfort send his painful head;
thou turn'st, (O Lord), his couch full soft.
4. In pain I turn'd, and said to thee:
Have mercy, Lord, (right soon) on me;
heal thou my soul and make it free,
for I (full oft) have sinn'd to thee.
5. Mine enemies thus said wrathfully,
their (angry) hearts so swell'd in spite:
Why doth he live, when shall he die,
his name (and fame) to perish quite?
6. And if they came to visit me,
they gloss'd (in craft), as they were vain;
their hearts to guile do full agree,
and out (from thence) spake lies again.
7. My foes in one close rounded they,
against me whole they (jointly) met;
even me with lies they did, I say,
unworthily (with guile) beset.
8. They said he wrought some evil device,
that God him thus (so sore) doth strike;
to life no more God let him rise,
that now (in bed) he lieth so sick.
9. Yea, even my friends familiar
at me, (in scorn), they lift their heels;
even they that fared as I did fare,
yet me (to trap) they mark'd at meals.
10. To mercy yet, Lord, condescend
to me, so poor (in heart) I call:
Raise me again, that I may mend;
I shall (therefore) reward them all.
11. By this I know thy love to me,
for that, (O Lord), mine enemies all
from triumphs yet full far to be,
to see (at eye) my house to fall.

CONTINUED ON FOLLOWING PAGE

12. For thou respect'st mine innocence,
wherein thou didst me (strongly) keep;
so shall thy grace well strength me hence,
(I trust), even nigh thy Face, so meek.
13. O blessèd be of Isra·el,
this (mighty) God and Lord, again;
so be it aye of men so well,
with twice (at end): Amen. Amen.

THE COLLECT. Most gentle Remitter of sin, Almighty God, who lovingly shewest the way to escape all dangers to such as be merciful to their brethren in their necessities: we beseech thee to ease our diseases, that where thou dost chastise our carnal offenses, yet with mercy grant us health of soul, Through Christ.

THE END OF THE FIRST BOOK.

HERE BEGINNETH THE SECOND BOOK OF PSALMS.

PSALM XLII. *Quemadmodum cervus* LM

THE ARGUMENT.

*As Christ (the Lord) for him and his
in trust did pray in (painful) stress,
so man, even like as did his Head,
may just the same (in word) express.*

1. Even like (in chase) the hunted hind
the water brooks (doth glad) desire,
even thus my soul, that fainty sic is,
to thee, (my God), would fain aspire.
2. My (weary) soul did thirst to God,
to God, (the Fount) of life and grace;
it said even thus: When shall I come
to see (at eye) God's lively face?
3. My tears instead of (food and) meat,
both day and night (to me) they were,
while that all day rebukers said:
Where is thy God, (from thee) so far?
4. When this, (O Lord), came soon to heart,
I yet (therein) recomfort felt,
and trust to lead the people forth,
to go (full glad) where thou hast dwelt,
5. to joy in (heart and) voice of mirth,
with lauds & thanks (most due) alway

among thy folk, when that they keep
so high (in sight) their Holy Day.

5. *sic* Why cast'st thyself then (flatly) down,
my (faintly) soul? I said no less,
Why lay'st in me so painfully,
in (grievous) woe and carefulness?

Put thou thy trust (and hope) in God,
let (earthly) thing not thee amaze;
I will him thank for all his help,
in sight (most sure) of his good grace.

6. My God, my soul is (daily) vex'd
with inward pains (& pangs) so thrill [wrenching];
I mind thy works in Jordan yet,
so done (by thee) next Hermon Hill.

7. As deep (profound) to deep reboundt'h,
at (dreadful) noise of thy great showers,
thy streams by course so overflows, *sic*
my soul (alas) the pain devours.

8. But God yet will (command) the day
to shine (most clear), me grace to see;
my night of woe shall praise him then,
who kept yet life (to bide) in me.

9. Thou art my strength (alone), O God,
I might thereby) then plain [cry out] in woe:
Why hast me thus forgot so quite?
so sad to go for (mortal) foe.

10. It pierceth my bones (as sharp) as sword
to hear my foes in (cru·el) spite;
they daily thus at me upbraid:
Where is (become) thy God of might?

11. Why art thou then, (I say), my soul,
so vex'd (with grief), and prostrate so?
why makest in me so much ado,
where God is friend in (all thy) woe?

12. O put thy hope, (I bid), in God,
I trust (thereto) in time and place;
he is my God whom I will thank,
my face shall see his (helping) grace.

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THE COLLECT. O Lord, which art the only cheerer of man's conscience and countenance, with the aspect of thy Face which the souls of thy faithful servants do long to behold: we beseech thee, that while we seek thy favor by the manifold tears of our compunct minds, we may be watered with the heavenly showers of thy grace, to place thee within the tabernacle of our hearts. Through, &c.

PSALM XLIII. *Iudica me Domine* CM

THE ARGUMENT.

<i>For Saul his wrong</i>	among Philistians [Philistines];
<i>pray'd David strong</i>	among Philistians;
<i>the poor even so</i>	may thus their cry advance.
<i>to God in woe</i>	may thus their cry advance.

1. O God eterne [eternal], as judge discern
my cause from folks unclean;
and rid me so from man that go
in vice, and guile doth mean.
2. My God of Might, thou art of right;
why hast us driven from thee?
while thus go I so mournfully
at men's hostility.
3. Send out thy light and truth to sight,
to lead and guide my way,
to see thy place, thy Hill of grace,
where thou dost rest all day.
4. That I may go God's altars to,
to thee my God, even till
to thee my joy, my God and Roy [King],
with harp thee thank I will.
5. My soul so dull, why art so full
of grief and heaviness?
why stand'st aghast, as help were past,
such thoughts why dost impress?

Put all thy trust in God most just,
I will him thanks extend;
He shew'th me grace, even nigh at face,
as God all health he send'th.

THE COLLECT. We call upon thee with most hearty supplication, O God, which art the eternal fountain of all light: shine on us the glorious light of thy Truth while we here travail in this World, to be illuminated with the beams of everlasting light of glory in the world to come. Through, &c.

This psalm aforesaid in another Metre.

THE ARGUMENT.

*Poor David, press'd by tyranny
of willful Saul, who could not blin [stop, cease]
for his blackguard to search him nigh,
pray'th thus to God his help to win,
and wish'th that he his cause would try;*

he thus beginneth:

1. Ah, judge me, God, O Judge most true,
discern my cause, by power opprest;
unsaintly men do me pursue,
by laws unjust my right deprest,
which yet thy word allow'th full due:

O give me rest.

Rule me to scape that wicked man, *Reg. [Kings] 24*
that sinful Saul of shameless face,
who boast'th himself all that he can, *Thes. 2*
and doth usurp thy godly place;
whose power by sleight and sin began:

O judge my case.

2. Know this I do, my God thou art;
to thee, my strength, I whole appeal:
Why putt'st me back? why stand'st apart?
my state to thee I just reveal;
Why turn'st from me thy loving heart?

O mercy deal.

Eternal God, why go I thus,
ashamed in face, and vilely check'd?
my cause but made opprobrious,
why doth my foe thus me reject,
to bear me down so rigorous?

O me respect.

3. Return thy light, my heart to cheer,
perform thy Faith that thou hast hight [revealed, commanded];
thy light and truth, let it appear,
to teach the blind thy word so bright,
that it may rule as Law most dear.

O keep thy right.

Make haste, O Lord, and bring me nigh
thy Holy Hill, to sing thy praise;
thy truth and light of Sanctuary
will be my guide in all these frays:
expel this cross, this misery.

O cheer my days.

4. That I may go God's altars to,
to offer thanks in sacrifice,
in heart devout as due is so,
yea, nigh in sight to God to rise;
my God of joy, ease thou my woe.

O, glad mine eyes.

That thou alone hast given relief,
I thee will laud with harp and lute;
my God entire, my help in chief,
thou shalt my foes for me confute,
so me to aid, to ease my grief.

O hear my suit [appeal].

5. Why then, my soul, art thou so sad?
why frett'st within, why troublest me?
so foul dismay'd, in thoughts bestad [beset],
know'st not that God, thy God is he?
call this to mind, to make thee glad.

O make me free.

Even trust to God in stableness,
no more but trust, for sure he is;
I will him yet with lauds confess,
for he will cheer my face iwis [certainly]:
my God, my health, he is, no less.

O grant all this.

THE COLLECT. Almighty God, the fountain of light everlasting: we sue unto [entreat] thee,
and most earnestly crave of thy bounteousness, that thou wouldest send down thy Truth and
Verity into our hearts, & replenish us with the clearness of thy eternal light. Through Jesus.

PSALM XLIV. *Deus auribus* CM

THE ARGUMENT.

*This psalm with God expostulateth,
that help he long delays;
it pray'th for men all desolate,
in old respect, of days.*

1. O God, so good before these days,
we heard with open ears;
the fathers sage told us thy ways,
thy works of old, far'n years.
2. How thou expul'st the heathen rout,
to plant thy people dear,
what people stout thou didst weed out
to root the fathers there.
3. Not they by sword did win the land,
their own arm saved them not;
but thy bright Face, thine arm and hand,
such love at thee they got.
4. Thou art my King, O God, my weal,
none other sue I to [do I entreat];
as once thou holp'st [helped] good Isra·el,
help Jacob's stock, even so.
5. By thee our foes down shall we throw,
our horns [emblems, standards] shall burte [weigh, cast] them down,
in thy great Name, full well we know,
to make our foes astound.
6. For trust is none in strength of bow
that we can bend and draw,
my sword too weak, my strength too low
to help, not worth a straw.
7. But only thou, even only thou,
savest us from all our foes;
thou fill'st them all with shame enough,
at us that hateful goes. *sic*
8. Of God above we make our boast
all day, in thankful part,
to praise his Name in every coast [place],
for ever just in heart. *Selah*.
9. But what mean'th this: Thou art so far,
whereby our shame thou seëst;
where thou wert wont to be so near,
our armies now thou fleëst.
10. Thou makest us fast to turn our backs
upon our enemy;
and who us hate with spiteful crakes [crowings],
they spoil our goods at eye,

CONTINUED ON FOLLOWING PAGE

11. Thou lett'st us all, as sparpled [scattered] sheep,
to be devourèd quite;
as scatter'd flock, we mourn and weep
among the pagans' spite.
12. To heathen dogs uncircumcised
thou sell'st thy flock for naught;
no gain to thee do rise in deed,
though we be sold and bought.
13. Thou makest us all rebuke to take
of them that neighbors be;
of us but scorn and scoff they make
about us, whom we see.
14. Thou makest us now as laughing stocks,
a scorn unto the heathen;
they shake their heads, as we were blocks
derided up to Heaven.
15. My shame, and eke confusi·on [-zee-on],
stand'th full to daunt mine eye,
my face all shame, as put upon;
no end thereof I spy.
16. We hear too oft the flounderer,
how he blasphemeth our Faith;
we see our foe, what hate he bear'th,
how he to vengeance lay'th.
17. Though yet these things be come on us,
we do not thee forget,
nor froward-like, ungraci·ous [-see-us],
thy covenant we reject.
18. Our heart yet stand'th, not turn'd aside
to seek for other god,
nor yet our steps be gone so wide,
by ways to walk so broad.
19. No, though thou hast us smitten sore,
where dragons cru·el dwell,
though pain'd we be, and toss'd the more
with death the shadows fell.
20. Among thy plagues, if we, so evil,
should God in Name forget
to hold our hands, in straying will
to other gods beset,

CONTINUED ON FOLLOWING PAGE

21. should not our God inquire for this,
to search where we become?
who know'th our hearts, and doth not miss
the secrets, all and some.
22. When thus for thee all day we be
as drawn to death, and slain
appointed thus, as sheep we see
to slaughter driven amain,
23. then wake, O Lord, why sleep'st so deep,
as though thou lovedst not right?
arise, be nigh, thy people keep,
aye leave us not to spite.
24. Why turn'st thy Face so irefully?
we lowly sinners be;
why dost forget our misery,
our troubles great to see?
25. Our soul to dust is brought a-down,
even just at death's gate;
our bellies cleaves, *sic* in painful swoon,
to ground in fearful state.
26. Arise, O God, and help us soon,
deliver us so thrall [in bondage];
for thine own sake we be undone,
for mercy we do call.

THE COLLECT. Arise, O God, by thy mighty power to help us from all tyranny of persecution: and where thou didst once for our fathers subdue all heathen nations, so deliver us from all our enemies bodily and ghostly. Through. &c.

PSALM XLV. *Eructavit cor meum* CM

THE ARGUMENT.

*A laud ye see of king and queen,
set out-most glori-ous;
but Christ and eke his spouse is seen
more nigh, describèd thus.*

1. My heart break'th out, sweet praise to sing,
my song to King I make;
my tongue as swift to do the thing,
as scribe his pen can shake.
2. More fair thou art, more amorous,
than Adam's sons, I say;

thy speech of lips is graci·ous [-see-us],
for God bless'd thee for aye.

3. Begird thy thigh, Prince valiant,
with sword to vanquish stout;
to thy own laud, as meet it stand,
thy fame must shew it out.
4. In worship, speed, and prosper high,
ride on to fence the truth;
in meekness clad and equity,
great acts thy hand ensueth [performs],
5. Thine arrows keen full sharply goes, *sic*
all folk to thee shall fall,
among the midst the King's his foes,
their hearts to vanquish all.
6. Thy Royal Throne, O God, is fast,
which ever shall endure;
thy Kingdom's mace all right is cast,
to judge in truth full sure.
7. Thou lovest the right and hatest the wrong,
O God. Thy God therefore
with oil of joy anoints the strong,
beyond thy match the more.
8. Thy garments smell of alo·es,
of myrrh and cassi·a [-see-a];
from ivory chests out brought they these,
to glad thy heart, I say.
9. Among thy maids so debonair,
kings' daughters there were told;
thy right hand held the queen so fair
in color'd cloth of gold.
10. O daughter hear, and see full kind,
incline thine ear to me,
thy people whole cast out of mind,
thy father's house to flee.
11. So shall the King thy beauty like,
his love shall join to thee;
he is thy God and Lord to seek;
with heart, then, serve him free.
12. So Ty·re's land shall thee enrich,
and they that richest stands

shall bring thee gifts, thy face to search,
with thee to join their hands.

13. This King's sweet queen is glorious,
all whole within to see,
her garments wrought all curious,
with gold embroider'd be.
14. So brought she is before the King
in cloth of needle wrought;
her virgin maids her companying,
her friends shall nigh be brought.
15. With joy and mirth, they shall full nigh
be brought to him, I say;
in palace there most innerly,
where King himself doth lay.
16. Thy fathers' roams, such ancients [-see-ents],
thy sons shall just succeed;
whom thou may'st make as presidents,
all lands in rule to spread.
17. Thy Name to all in memory,
I ever will denounce [proclaim];
the people so shall, durably,
to thee aye thanks pronounce.

THE COLLECT. O Lord Christ, the everlasting Word of thy Father, by whom he once did create and yet daily doth create all things living: we beseech thee to preserve thy Church brought together of divers nations and countries; that we may all in pure hearts so love thee in the righteousness of faith, to attain to the heavenly habitation with our well-beloved fathers. Who livest and reignest one God, with the Father and the Holy Ghost, world, &c.

PSALM XLVI. *Deus noster refugium* CM

THE ARGUMENT.

*In this Christ's spouse elect (full well)
her thanks to God extend'th,
for that he did her foes debell [subdue],
and that he her defend'th.*

1. Our hope is God and strength (at eye),
he guideth with his good hand;
a present help in trouble nigh,
his grace thereby doth stand.
2. For this we need not care (and fear),
though World be cast in stone,

though hills to sea were thrown (even there),
though all turn upside down.

3. The waters, though they rage (in stream),
however they do swell,
though mountains quake at noise of them,
yet just man hopeth full well. *Selah.*
4. For why? sweet brooks and floods (full nigh)
God's City glad shall steep;
his Holy Place and Sanctuary,
God strongly it doth keep.
5. God dwell'th in midst of her (alone),
no man shall her remove;
right early, God shall help her soon,
his Church, I mean, above.
6. The heathen, though, they rage (too fond) [foolishly, recklessly],
and realms resist, I say;
God raised his voice, and so, inland,
our foes did melt away.
7. The Lord of Hosts, so strong (even he)
with us he stand'th to fight,
so Jacob's God our refuge be;
we fear no human might. *Selah.*
8. Lo, come and see how God (in wrath)
great marvels aye hath wrought,
what lands to naught he scatter'd hath,
how low their idols brought.
9. He put down wars and strife (in fear),
the whole World where they went;
he knapp'th the bow and break'th the spear,
with fire he chariots brent [burnt].
10. Be still and know, I say (all ye)
that God I am aright;
to heathen all known will I be,
the World shall see my Might.
11. The Lord of Hosts so strong (from hence)
with us he is, I say,
and Jacob's God is whole our fence,
our boast in him doth lay. *Selah.*

THE COLLECT. Most trust[worth]y refuge in all perils and adversities which hang over us, O blessed Lord: to sanctify the inward tabernacles of our hearts with the lively springs of thy Blessed Spir't, that we may trust steadfastly in thee, our God, in all our battles to have the better hand. Through Christ.

PSALM XLVII. *Omnes gentes* SM

THE ARGUMENT.

*This psalm to joy exhort'th
all Christian men in sight,
that Christ by power ascended so,
whom glory sued [accompanied] aright.*

1. Together clap ye *sic* hands,
ye Gentiles all, be glad;
rejoice to God in melody,
with thanks for mercy had.
2. The Lord is high in power,
and ought be fear'd, I say;
he is the King of all the Earth:
to him all things obey.
3. He shall so under us
the people soon subdue,
all Gentiles cast at feet of us,
at us their lords to sue [attack].
4. He did choose out all us
an heritage so fair,
even Jacob's high magnificence,
whom he did love as heir.
5. God is ascended up
in joyful noise on high,
with trumpet's noise, as once his Ark
even thus up high did fly.
6. O praises sing to him,
O praises see ye sing;
sing praises still unto our God,
and laud him just as King.
7. For that our God is King
of all the World so round:
sing ye his praise then, prudently,
with understanding sound.
8. For God by strength doth reign
upon the heathen all;
God sitt'th upon his Holy Seat;
all thing doth hear his call.
9. The people's heads be met
with Abraham's God & seed;

of God they be to shield the Earth,
but God doth them exceed.

THE COLLECT. Eternal God, which art the King of all worlds & realms, whose kingdom is advanced upon all people and kindreds: we beseech thee to subdue under our subjection all heathen vice and sin; that while we sing to thee, our God, in words of wisdom and understanding, by thy aid we may have the better hand of them. Through Christ our Lord, &c.

PSALM XLVIII. *Magnus Dominus* CM

THE ARGUMENT.

<i>God's city here</i>	a type of Christ, his spouse;
<i>is praised clear</i>	a type of Christ, his spouse;
<i>it teach'th again</i>	of praise to pay their vows.
<i>all Christian men</i>	of praise to pay their vows.

1. Great is the Lord with high accord,
so praised ought to be
in City great where God is set,
his Holy Hill to see.
2. For Sion Hill is fairer still,
of all the World the bliss;
this Hill so wide hold'th north on side:
God's City high it is.
3. Our God, even thus most glorious,
is known in palace great
as refuge sure all men to cure;
that place is his so neat.
4. For lo, the kings their gatherings
in Earth made her to spoil;
though thus they met with fury whet,
yet her they could not foil.
5. Her walls and holds they did behold,
and marvell'd, all aghast;
their hearts were dank, their brags were blank,
eftsoons [soon afterward] they down were cast.
6. Such fears and pangs their hearts so wrang
in time of their assault,
as women knows, their bearing throws
with fears, like were they fraught.
7. So did they quail, as Tharsis sail
felt wreck'd by winds of East;

for pagans all be worthy fall,
God's heritage to wrest.

8. As we did hear, so saw we near
God's City high and strong,
this God of ours, the God of Powers,
will strength her aye from wrong. *Selah*.
9. As we conceived, so we received,
O Lord, thy mercy great;
for we did wait thy help most great,
in midst of Temple set.
10. As (EL) *sic* thy Name is strong in fame,
so is thy praise well seen
the World full out, and so, no doubt,
thy works full righteous been.
11. Let Sion Mount her joy recount,
let Judah's towns be glad;
for this thy doom [judgment] to pull a-down,
these pagans frantic made.
12. Walk ye about the walls so stout,
of Sion's ghostly [spiritual] house,
and tell her towers, her forts, and bowers,
her praise that ye may rouse.
13. And mark ye well how strong she dwell'th,
in bulwarks how she lie,
that ye may tell it every deal,
to your posterity.
14. This God, even he our God, we see
for aye, and ever strong;
he shall us guide till death, so wide
of him shall be our song.

THE COLLECT. O most Terrible God, most worthy to be magnified in all thy works, which art so glorious a Prince in the Heavenly Jerusalem: enlarge us in spiritual understanding, so that after we have received thy mercy in the midst of the temple of our hearts, we may duly extol thy Name. Through Christ, &c.

PSALM XLIX. *Audite omnes* CM

THE ARGUMENT.

<i>The Jews be here,</i>	their honor not to see;
<i>reproved full near,</i>	their honor not to see;

it doth invite of World the pride to flee.
the Christian knight, of World the pride to flee.

1. O hear ye out, ye Gentiles stout,
this thing that I will tell;
but ponder it with ears unshut,
this World all ye that dwell.
2. Ye Adam's brood, ye noble blood,
hear ye my spell and lore;
both high and low, all whole in row,
the rich and eke the poor.
3. My mouth shall splay all wisdom's way
that will man keep and save;
my heart doth muse most godly truths,
all understanding grave.
4. I will incline these ears of mine
to parable full meet;
deep words in harp my mouth will carp [utter],
the sense, though, shall be sweet.
5. Why should I fear evil days to bear,
to set on muck my heart?
that even my heel of life so evil,
at last might bring me smart?
6. For some there be whose hearts agree
in goods to put their trust;
and boast themselves, as carking [vexatious] elves,
of riches' store unjust.
7. No brother can redeem a man
from death, though fain he would,
or God to go to offer to
agreement; whoso should?
8. The price too great herein is set,
from death a soul to buy;
that must he leave to God's own leave,
for aye in him to lie.
9. That is to say, that he should aye
bide here in mortal state;
that he no grave should ever have,
but live in pleasant rate.
10. For he may spy that wise men die,
and perish all the fort; [strong]

as well the wise, as mad and nice [foolish, ignorant],
to others leave their port [goods].

11. And can they think that never sink
their houses shall and fames [reputations]?
that they here still shall dwell their fill,
and lands to bear their names?
12. It will not be that ever he
shall last in glory gay;
but forth must go, as beasts they do,
in brittle state and way.
13. Lo, this their way is foolish stray,
they blunder blindly thus;
and yet their brood praise this for good,
as fools oblivious. *Selah.*
14. They shall lie deep in Hell like sheep,
and death shall gnaw their maw;
but clear in light of morning bright,
the just shall be their awe.
15. Their beauty gay shall waste away
in grave with stench on sweet;
their houses clean shall not be seen
for them so after meet.
16. But as for me, my God even be,
my soul he just will save,
from Hell the power in blessèd hour,
my spir't to him to have. *Selah.*
17. But fear thou not, nor dear [covet] thou that,
though one be wealthy made;
though now his house shine glori·ous
in honor's portly trade.
18. For naught he shall of riches all
hence carry, when he dieth;
nor yet his pride, his pomp so wide,
in grave with him shall lie.
19. While here he dwelt, his soul he dealt
all ease with pleasure's wealth;
such men will thee praise wise to be,
if thou so help'st thyself,
20. that thou also with them might'st go,
their fathers steps to sue [follow],

where they no light shall see in sight,
for their excess undue.

21. Man living thus, all gorge·ous [-jee-us],
who understanding want'th
is like to beast, with them to rest,
whose fame is short and scant,

THE COLLECT. Replenish our mouths, O Lord, with thy heavenly wisdom: that we may remember the mystery of thy blessed Incarnation, whereby thou redeemest us from the power of Hell; grant that we may be found meet to be presented to thy blessed Face. Through &c.

PSALM L. *Deus Iudeorum Dominus* CM

THE ARGUMENT.

*Here is reprov'd the sacrifice
of Jews for foolish trust;
and taught here is, with sad advice,
that thanks be yet more just.*

1. The God of gods, the Lord of Might,
one God in Persons three,
he bidd'th and call'th the Earth, in sight
from East to West to see.
2. This God appear'd from Sion Hill,
as God of beauty most;
from whence he would, should, spring his will
and awe to every coast [place].
3. Our God is come in time of grace,
he will no silence keep,
with wasting fire before his Face,
about him tempest deep.
4. The Heaven above, the Earth below,
he doth upon them call
his people all, to judge and know,
to help them that be thrall [in bondage].
5. Collect ye now my saints, saith he,
in one before my sight,
who stand in league and pact with me,
by sacrifices right.
6. The heavens shall spread his justice clear,
that all the World may spy
that God himself will Judge appear,
the good from bad to try. *Selah.*

7. My people hear, for thus I say,
thyself to witness just:
O Isra-el, thy God alway,
thy God I am, to trust.
8. For sacrifice or burnt incense,
I will not thee reprove,
to blame therein thy negligence
to send them me, above.
9. From out thy house, I will not crave
bull, bullock, ox, or calf
of thy fold, else he-goats to have,
to joy of their behalf.
10. The beasts that graze the wood so wide,
they be all mine at will;
on thousand hills, the beasts that stride,
I made them thee to fill.
11. On mountains, fowls that use their flight,
I know them all and some;
wild beasts of field be nigh my sight,
as made for my renome [renown].
12. If hungers stress, though might I feel,
I would not tell it thee;
the World all whole, even every deal,
is mine, and all ye see.
13. And think'st thou thus, so gross in wit,
that I bulls' flesh would eat?
or blood of goats, to drink of it,
as blood to spill were sweet?
14. No, this it is that I allow:
to God aye offer thanks,
and pay to God of life thy vow,
and seek none other cranks [angles].
15. In all thy woe, call thou on me
when troubles thee do thrust [disturb];
I will (no fail) deliver thee,
thus shalt thou praise me just.
16. But God thus check'd ungodly man:
What mean'st to preach my laws?
my pact in mouth why takest thou then,
where life hath wicked saws?

CONTINUED ON FOLLOWING PAGE

17. To be correct by discipline,
thou hatest to hear the word;
so thou dost cast at back of thine
my Law of sweet record.
18. When there thou spiest, with him thou goest,
to part the spoil in haste;
who wedlock break, with them thou boast,
thy lot with them is cast.
19. To cursèd speech, thy tongue thou dight'st [prepare],
to clout [impose] all crafty guile;
the just thou wring'st, the bad thou [re]quitest,
by law's pretense and style.
20. Thou sitt'st as judge, thy brother's name
by sleight to overrun;
thou quarrel pikest [provoke] in crafty frame,
against thy mother's son.
21. While thus thou dost, I saying naught,
thou judgest me naught like thee;
but yet I shall what thou hast wrought
detect, before thine eye.
22. O ponder this, I do you pray,
all you that God forget,
lest I in haste pluck you away
I in woe, to see you set.
23. Who offer me the sacrifice
of thanks, he honor'th me;
and this the way thereby I vise [grant]
God's health to let him see.

THE COLLECT. Almighty God, God of all gods: we humbly pray thee to take and accept our sacrifice of thanksgiving in good part; so that, after we be discharged of the burden of sin, we may declare without hypocrisy that we walk in the way that leadeth to salvation, Through Christ.

FINIS.

THE END OF THE FIRST QUINQUAGENE.

THE SECOND QUINQUAGENE OF DAVID'S
PSALTER, TRANSLATED INTO ENGLISH METRE.

PSALM LI. *Miserere mei Deus* CM

THE ARGUMENT.

*A prayer pure, and form full good
for penitents so meek,
thus David's heart, imbrued [saturated, stained] with blood,
his God for grace did seek.*

1. Have mercy, God, on me, I crave,
for thy great gentleness;
thy mercies store on me vouchsafe:
put out my sinfulness.
2. But wash me deep from all my sin,
for deeply fall'n I am;
O cleanse me clear without, within,
from sin that beastly came.
3. For I confess my wickedness,
my state I feel most vile;
in sight, I bear my guiltiness,
it doth mine eye revile.
4. To thee alone I trespassèd;
I find before thine eyes
that just in word thou might'st be tried,
thou Judge so pure to rise.
5. Behold, in sin I shapen was,
in native filth infect;
my mother me conceived, alas,
in sin of Adam's sect.
6. But lo, thou hast the truth well loved,
in heart alway to reign;
this wisdom hid, to few approved,
thou shew'st to me most plain.
7. Thou shalt me purge with hyssop green,
so cleansed, men me shall know;
thou shalt me wash to be full clean,
more white than is the snow.
8. Thou shalt make me much joy to hear,
and rest for all my pain;
my shaken bones shall them besteer [direct],
and joy then once again.
9. From my misdeeds turn thou thy Face,
I cannot say too oft;

from out thy Books my guilt, O raze,
to feel thy mercy soft.

10. A purer heart make thou in me,
O God both good and true,
a rightful spir't within to be
my soul, again renew.
11. From open sight of thy sweet Face,
O Lord, reject me not;
withdraw not thou thy Spir't of grace
from me, so desolate.
12. Thy joyful health restore withal,
to me thus toss'd with woe,
with spir't most free and principal,
strength me again to go.
13. Then will I teach thy ways for right
to all the wicked sort,
that they to the converted quite
for comfort may resort.
14. Rid me from all blood-guiltiness,
thou God, my God of health;
my tongue shall sing thy righteousness,
and just, condemn myself.
15. O Lord, my lips set open wide,
in thanks, to make them free;
so shall my mouth on every side
give lauds most due to thee.
16. For thou regard'st no sacrifice,
I would else give it thee.
nor yet requirest by law precise
our off'rings brent [burnt] that be.
17. The sacrifice to God elect
is just a troubled spir't;
good God, thou wilt no time reject
a broken heart contrite.
18. O shew thy grace and favor yet
to Sion, David's Throne;
Jerusalem, that City great,
build thou her walls of stone.
19. Then righteous hosts [sacrificial victims] thou shalt allow,
whole off'rings burnt in sight,

with sacrifice of calf and cow,
they shall thine altars dight [fill].

THE COLLECT. Pour upon us, O God most holy, thy manifold mercies and compassions, by which thou cleanseest us from the filthy corruption of sin, and therewith makest our hearts clean in thy sight: we beseech thee still to renew in our inward parts the gift of thy Holy and Principal Spir't; by power whereof we may glorify thy Name in this present world, at last to come to thy heavenly Jerusalem. Through Christ.

PSALM LII. *Quid gloriaris* CM

THE ARGUMENT.

*This psalm inveigh 'th, and is full wroth
against oppressors' might;
to Christ, so Judas' figure goeth,
to David, Doeg's spite.*

1. Why boast thyself, thou tyrant, thus,
in malice vaunting aye?
know'st not that God is graci·ous [-see-us]
to good men, day by day?
2. Thy tongue contriveth all crookèdness,
of heart's abundance great;
with guiles it cutt' th in craftiness,
as razor sharply whet.
3. Thou malice lovest above all good,
to hurt more than to help,
to hatch more lies than truth to brood,
like Adam's bird and whelp. *Selah.*
4. Thou hast but loved to speak all naught
that may perdition bring;
O thou false tongue, thou hast but sought
deceit by flattering.
5. Therefore shall God quite thee subvert,
thy house to take from thee,
and root thee out, all overthwart [ruined, wrecked],
no living land to see. *Selah.*
6. In saying this the righteous man,
shall fear, and worship God;
and shall say thus to scorn him, then
in God's so heavy rod.
7. Lo, this the man that had no lust [wish]
in God his strength to set;

but he in heaps of gold did trust:
by sin his strength he met.

8. But I am like in God his house
a fruitful olive green;
in God's good grace most piteous [pitying]
my trust shall aye be seen.
9. I will laud thee, for ever just,
thy word doth never miss;
thy Name so good shall be my trust,
with good men good it is.

THE COLLECT. Almighty God, which in thy power and fearful wrath beat'st down all the vanity of the World and spite of man's pride: grant us so to flourish as fruitful olive trees in the house and congregation of thy people; that, by trust of thy Name, we may be delivered from the curse and malediction of thy wrath. Through, &c.

PSALM LII. *Quid gloriaris* CM

This psalm aforesaid in another Metre.

THE ARGUMENT.

*Thus clawbacks hear their shame,
whom God shall once consume;
they princes' hearts inflame,
with causeless ire to fume.*

1. Why bragg'st in malice high?
O thou in mischief stout;
God's goodness yet is nigh,
all day to me, no doubt.
2. Thy tongue to muse all evil,
it doth it self inure;
as razor sharp to spill,
all guile it doth procure.
3. Thou malice lovedst to wry,
above all goodness walk;
and more thou lovest to lie
than righteousness to talk. *Selah.*
4. Yea, loved thou hast no less
to speak one word for all,
all words of naughtiness,
thou tongue in fraud most thrall [bound].
5. But God once thee shall waste,
shall stroy and scrape by hand

thy tent from thee at last,
to root thee out of land. *Selah*.

6. And righteous men shall see,
and fear thereby shall take;
but yet at him full free
good laughter shall they make.
7. O lo, the man himself
that made not God his aid,
that trust'd in riches, wealth,
whose might in mischief laid.
8. But I as olive green
in God's sweet house shall lay;
my trust hath ever been
in God's good grace, for aye.
9. I thee shall laud even still,
for this thou didst say I;
thy Name to wait I will,
for good thy saints it spy.

PSALM LIII. *Dixit insipiens* CM

THE ARGUMENT.

*Our native sin this psalm detect'th,
that sinners all be we;
and that from grace who be reject,
confounded must they be.*

1. The fool have said in heart, even so,
no God at all to be;
wherefore corrupt, foul sin they do,
to do good, none will see.
2. God lookèd down from Heaven so high
on Adam's children all,
some prudent man if he could spy
that God would seek or call.
3. But they be all astray'd and gone,
abominable made,
that would do good, not one, not one,
corrupt in all their trade.
4. Know they no thing in heart so stour [pron. *stoo-r*: strong, hardy],
these wicked workers all,

my flock as bread which do devour,
nor yet on God they call.

5. They were afraid where fear did lack,
to shame God put them right,
menpleasers' bones God all to brake,
for he abhorred them quite.
6. Oh that by God to Isra·el,
from Sion health were had,
his people thrall [in bondage] no more to dwell,
to make all Jewry glad.

THE COLLECT. Look down from Heaven, most merciful Lord: and stay thou the rage of our infidelity;
to be delivered from all vain terrors, and to please thee alone in perfect integrity of heart. Through, &c.

PSALM LIV. *Deus in Nomine* CM

THE ARGUMENT.

*The just here pray'th his God at need,
by him his aid to win;
his faith so good must needly sic speed,
his eye seëth proof therein.*

1. O save me, God, avouch me now,
for thy Name's sake, I pray;
in thy great might, my right allow:
avenge me, Lord, I say.
2. O God so good, my prayer hear,
thy grace I do appeal;
my words of mouth accept with ear,
which heart doth now reveal.
3. For strangers, lo at me they rise,
and tyrants seek my soul;
they have no God before their eyes,
they me both pill [rob] and pole. *Selah.*
4. Behold, for God my helper is,
and stay of all my life;
with other mo [as well] he chief, I wis [know]
who stay'th my soul from strife.
5. Even he shall all my foes' despite
into their laps retort;
Lord, drive them down, thy truth so hight [preëminent],
for thou art whole my fort [strength].

CONTINUED ON FOLLOWING PAGE

6. I will with heart most glad and free,
give sacrifice to thee;
I shall thy Name, (Lord), magnify,
so good it is to me.
7. For thou hast rid me quite indeed,
from all my grief and woe,
as I did wish, my foes to speed,
I saw their overthrow.

THE COLLECT. Save thy Church, O Lord, by the protection of thy Name, which is only the trust[worth]y defense thereof: that she may set at naught all enmity against her, alway to magnify thee by voluntary confession of thy Truth. Through, &c.

PSALM LV. Exaudi CM

THE ARGUMENT.

*As David mourn'd to shame, reject
by them who seem'd his friends,
the same did Christ, as his elect
in like may have like minds.*

1. Give ear, O God, to my request,
in anguish all beset;
hide not thy self to mine unrest,
from me thine ears to shet. [shut]
2. Give heed to me, thy grace impart
to my deep cry and call;
I mourn therein, and groan in heart,
now here, now there, I fall.
3. For that my foes so cry and roar,
and me with spite approach;
they mischief mean, and evermore
in wroth they me reproach.
4. My heart doth faint, sore vex'd it is,
in great disquietness;
yea, fears of death be not remiss
to do my heart distress.
5. Both fear and dread thus tossing me,
my trembling never blin [stop, cease];
dark horrors deep, full press'd they be,
all whole to wrap me in.
6. Wherefore I said: O that I had
to fly, wings like a dove;

then would I fly to rest full glad,
and me from hence remove.

7. No doubt, far off I would me flitch [withdraw],
from hence to wilderness,
there to dwell than here with such,
in such unrestfulness. *Selah*.
8. I would make haste to scape away,
as fast as wind could blow;
to flee this storm and tempest aye,
I would me safe bestow.
9. Destroy them, Lord, their tongues divide,
their counsels scatter wide;
their city wry'th to wrong a side,
to strife, and churlish pride.
10. Both day and night their city walls,
are thus environèd;
in midst thereof all mischief falls,
and sorrow there exceed'th.
11. All naughtiness and vice doth reign
in Ceyla[?] city so;
deceit and guile with all that train [sort of thing],
their streets full thorough go. *Reg. [Kings] 23*
12. No open foe work'th me this spite,
for him then would I bear,
no enemy known thus raiseth his might
whom I might flee and fear;
13. but thou my mate, most dear to heart,
as was my life in state,
whom I esteem'd as guide, in part
as homely fellow grate;
14. with whom so knit, we often took
both meat and counsel sweet;
we neither others once forsook,
in God's house aye to meet.
15. Let death them trap full suddenly,
even quick to fall to Hell;
for vice with them doth lodge and lie,
their hearts with falsehood mell [mix, combine with].
16. But as for me, to God I cried,
and hence him pray I will;

the Lord saved me full oft I tried,
I trust he shall do still.

17. At even and morn I made my suit [entreaty],
at noon day instantly;
no time my cry did he refute,
thus made importunately.
18. For he redeem'd my soul to peace,
from war against me set;
for many were with me to ease,
though they in numbers met.
19. Yea, God himself, which aye hath been,
shall hear me them to scourge;
no time to change, they will be seen
with fear to God assurge.
20. He rear'd his hands against his friends
which meant him peace and rest;
he brake his league that men so binds
together, fast in breast.
21. His mouth more soft then butter melt,
though war was stiff in heart,
more smooth than oil his words were felt,
yet were sharp darts, and smart [hurtful].
22. O cast thy care on God so dear,
what burthen thee oppress;
he will thee feed, he cannot bear
the just to fall in stress.
23. And thou, O God, shalt stroy the fetch [grasp]
of crafty, bloody men;
their days to half shall never reach:
to thee I yield me, then.

THE COLLECT. O Lord Jesu Christ, though thou wert before all worlds, yet in time thou tookest upon thee the nature of man; wherein thou sufferedst voluntary death for man in himself utterly lost, and thereto were betray'd by one of thine own family, pretending yet amity to thee: we beseech thee to hear us, and grant that we may so glorify thy Name, that we be defended from all craft and flattery of the World, Who livest.

PSALM LVI. *Miserere mei Deus* CM

THE ARGUMENT.

*This pray'th to God, as innocent
against his foes so mad,*

*as Christ, though pure, the Jews did shent [shame],
yet he rejoiceth full glad.*

1. Have mercy, God, on me, I pray,
for man will tread me down;
his fierce assault from day to day
would make my heart to sound.
2. To swallow me my foes intend,
as daily bent they lie;
full many one do war extend
on me, O Thou Most High.
3. But ever when such fears invade
my heart, to make me flee,
I trust yet well thereout to wade,
my faith so cleaveth to thee.
4. Praise God I will, and trust his word,
what his good hand doth send;
I fear not flesh, his spite and sword:
to God my trust shall bend.
5. For daily me they do deprave,
both what I do and say;
in heart and tongue at me they rave,
and me to harm they lay.
6. They flock on me, and privily
conspired they have in stealth;
they wait my ways, my steps to stay,
to stroy my soul and wealth.
7. They put their hope by guilefulness
and craft, to scape away;
yet once, O God, thou wilt them stress
in ire, for all their stray.
8. Thou seest my flights and, often, fears,
thou mark'st them all full out;
within thy bottle put my tears,
the Book them noteth, no doubt.
9. As oft as I do call on thee,
my foes then take their slight;
thereby my heart doth full agree
that God for me doth fight.
10. Of this my God, for promise just,
I will him laud and praise;

God will I praise, and all my trust
in him I set always.

11. On God I have me whole bestow'd,
a time though I be thrall [in bondage];
what flesh can do, though all beshrew'd [cursed],
I fear no whit at all.
12. Now fit for me my vows to pay
to God, they be so hight [obligatory],
and him due lauds to sing by day,
and thanks in open sight.
13. For thou my soul hast rid from death,
from fall thou keep'st my feet;
to walk in light while life hath breath,
before my God so sweet.

THE COLLECT. O Lord of all power and might, which defend'st thy servants from all invisible hostility, and never sufferest them to be overcome that trust in thy mercy: wipe from our eyes, we pray thee, tears shed for our sins; that, after we have subdued our carnal affections, we may rest in the land of the living. Through Jesus Christ, &c.

PSALM LVII. *Miserere mei Deus* CM

THE ARGUMENT.

*The just for his delivery
giveth thanks that God him sped;
so Christ rejoiced when he did sty [rise]
to Heaven, when death was dead.*

1. God pity me, O pity me,
on thee my soul is cast;
thy wing, I trust, will shadow be,
till all this spite be past.
2. Thy trust[worth]y help I will implore
of God, my Lord Most High;
he will my cause perform the more,
that now in hand doth lie.
3. He shall from Heaven send down his power,
to save from me their spite;
and those that would my soul devour,
with shame shall full be dight [filled].
4. Twixt lions fierce doth stand my life,
with fiery men I dwell,

whose teeth be spears and darts in strife,
their tongues sharp swords, and fell [cruel, fierce].

5. Advance thy self, O God, appear
from heavens more high than they;
thy glory great set up so clear,
on all the Earth to stay.
6. To catch my feet a net they splay'd,
my soul they have depress'd;
into that pit for me they laid,
themselves therein be threst. *Selah.*
7. My heart is fix'd, my heart is fix'd,
O God, in thee full stay'd;
and sing I will, my griefs betwixt,
in psalms, with music play'd.
8. Awake, my tongue, my joy awake,
awake, both harp and lute;
come forth at morn, I me betake
to sing with shawm and flute.
9. Thy lauds with thanks out will I sound,
when people meet aright;
to sing, O Lord, to thee so bound,
I will in pagans' sight.
10. Thy mercy great to heavens doth reach;
what thing can it deny?
to heavenly clouds thy Truth doth stretch,
to man's most stable stay.
11. Set up thyself, O God, above
the heavens, as is most meet;
above the Earth thy glory move,
the stool of both thy feet.

THE COLLECT. Remove, O Lord, all iniquity and enmity from thy family, which meekly set their whole trust in the shadow of thy wings; so that, by enjoying thy mercy sent from Heaven, we may be perpetually delivered from all malicious snares and traps of our enemies, Through Christ, &c.

PSALM LVIII. *Si vere utique* CM

THE ARGUMENT.

*Saul's counselors, so far from right,
this psalm doth here dewray [reveal];
whose crafts with like shall God requite,
to sing once well away.*

1. If just your minds be truly set,
ye counselors to right,
judge equally in weight and mete [size],
ye sons of men, in sight.
2. Yea, ye in heart do nothing less,
in Earth to wrong ye bend
your hands do work all wickedness,
though ye the right pretend.
3. These wicked walk in froward wise,
from even their mothers' milk;
once born, they stray, and talk but lies,
their words yet soft as silk.
4. Their poison like the poison is
of venom cockatrice [a mythical beast];
even adder-like, all deaf, I wis [know],
who stopp' th her ears to rise.
5. Who hateth to hear the charmer's voice,
charm he so never wise,
of right and wrong they make no choice:
all warning they despise.
6. Within their mouths their teeth, O God,
crush thou, they be too sharp;
the lions' mouths, their jaws so broad,
break, Lord: proud words they carp [speak].
7. To naught they pass, as water swift
within it self doth slide;
and when to shoot their shafts they list [try],
let them go broken wide.
8. As snail that wasteth, let them so waste,
thus creeping crookèdly;
as woman's birth too timely cast,
let them no sun espy.
9. As tender imps [sprouts] of wicked thorn
before their pricks be hard,
men root them up so all be torn;
by wrath they shall be marr'd.
10. Then shall rejoice the just and good,
to see God's vengeance come
to bathe his hands in sinners' blood,
and thank for his good doom [judgment].

CONTINUED ON FOLLOWING PAGE

11. Then man shall say withouten [arch.] miss,
the just hath just reward;
no doubt a God in Earth there is,
to judge in right regard.

THE COLLECT. Most righteous Lord: grant, we beseech thee, that the people may follow all the righteousness of thy Law and gladly in love to embrace the same, never to turn their hearing from the truth thereof, or to be deluded with the mortiferous [deathly] persuasions of the serpent, to be again wounded by him; from whom we be redeemed through the death of thy well-belovèd Son. To whom with thee and the Holy Ghost be. &c.

PSALM LIX. *Eripe me de inimicis* CM

THE ARGUMENT.

*Against the proud is made request,
who deal'th with guile and fraud;
whom God shall drive to want their rest,
with famine over-awed.*

1. From all my foes deliver me,
God, my God thou art;
shield me from them in sur·ety,
that up at me be start.
2. From workers bad, O save my life,
with them no time to mell [associate];
from bloody men, whole set to strife,
make me most far to dwell.
3. For lo, they wait my soul to catch,
these freaks be met in spite,
though just offense they cannot latch
at me, O Lord of Right.
4. Yet, causeless, they still flock at me,
to hurt they them prepare;
arise therefore, O Lord, and see:
help me, now plunged in care.
5. Stand up, thou God and Lord of Hosts,
thou Lord of Jacob's line;
all pagans, (Lord), view thou their boasts,
spare not their willful crime. *Selah.*
6. They go at even, both to and from,
they grin as dogs to bite;
the streets they trot in city so,
as pickthanks [sycophants, flatterers] them delight.

7. Behold they speak within their mouth,
but swords within their lips;
they think belike none hear the sooth [truth]
from them, that falsehood slips.
8. But thou, O Lord, shalt them deride,
to scorn their mad attempt;
these heathen dogs that bark so wide,
from thee who can exempt?
9. My strength I will keep fast by thee,
O God, I will not shrink;
of thee I know all strength to be
as rock: on thee I think.
10. For God of grace will me prevent [go before],
with mercy plenteously;
and how my foes shall once be shent [shamed]
God shall make me to spy.
11. Yet slay them not all suddenly,
lest them my flock forget;
but scatter them, astray to fly:
deject them, Lord so great.
12. Their sin of mouth, their word of tongue,
their pride shall them betray;
for perjury they speak and wrong,
they prate but lies all day.
13. Consume them, Lord, in hasty wrath,
consume them, least and most,
to know that Guide true Jacob hath,
even God, in every coast [on every side].
14. These men at even will them retire,
they grin, as dogs to bite;
the city they walk, all on fire,
as pickthanks [sycophants, flatterers] them delight.
15. For meat, they range both here and there,
still hungry let them be;
and satisfied be they nowhere,
no rest or sleep to see.
16. But I shall sing thy strength and power
at morn, to praise thy grace;
for thou hast been my fort and tower
in all my woeful race.

CONTINUED ON FOLLOWING PAGE

17. O thou, my strength all whole alone,
to sing to thee I shall;
thou refuge wert in all my move,
my God most liberal [generous].

THE COLLECT. Lord Almighty, whose power and mercy we do laud and praise most worthily both even and morn: we beseech thee, that thou wouldest so preserve our powers from all darkness of the night, that we may be beautified with the clearness of the pure works of thy Law. Through Christ; &c.

PSALM LX. *Deus repulisti* CM

THE ARGUMENT.

*While Saul did reign all Jewry mourn'd,
by pagans sore oppress'd;
in faith to God, here David turn'd,
and conquered them to rest.*

1. O God, thou hast repeal'd us long,
and scatter'd us abroad;
thy heavy wrath fell us among:
O turn, and stay thy rod.
2. Even thou that hast sore shaken our land,
well nigh to shivers rent,
heal thou the breaks by thy good hand;
it reel'th, to ruin bent.
3. Most dreadful sights and dolorous
thou madest thy people spy;
such wine thou gavest for drink to us,
which grieved us inwardly.
4. Yet hast thou given thine Ark as sign
to such as fear thy Name,
to blank their foes that would repine;
thy truth protest'th the same. *Selah.*
5. Thy lovers all great dangers fled,
and rid from harms, full safe;
by thy right hand let me be led,
and my requests vouchsave.
6. God spake the word in Sanctuary,
which maketh me glad to bide;
I Shechem will part, mine to lie,
and Succoth Vale divide.
7. Mine Gilead, Manasses mine,
both twain be mine entire;

my strength of head is Ephra·im,
and Juda, legister [lawgiver].

8. So Moab stout shall bow his head
to serve as washpot aye,
on Edom land my shoe shall tread;
joy thou, Philistia.
9. Then who shall lead me straight to fly
into the city strong?
who me will bring to Idumy[-ea]
to conquer them among?
10. Art thou not he, O God, I say,
which thus hast cast us out?
which didst refuse to lead the way,
to guide our armies stout?
11. O then be thou our help at need,
to ease our troubles yet;
for human help is vain to speed,
man's arm too weak is set.
12. No doubt, by God we shall achieve
great acts, we trust even thus;
for he alone our foes shall drive,
to tread them down for us.

THE COLLECT. Almighty & most merciful God, the only Recoverer & Ruler of mankind, which dost so deject thy faithful servants that thereby thou meanest to promote them, & so dost humble them that thereby thou intend'st to bring them to thy heavenly Kingdom: keep, we beseech thee, the devout hearts of thy servants; that while they submit themselves in true penitent hearts to thy mercy, they may be healed from all cumbrance of conscience to enjoy eternal life. Through the gift of thy Son. &c.

PSALM LXI. *Exaudi Domine* SM

THE ARGUMENT.

*This pray'th in pain and stress,
as far exiled and fled;
and thanks it giveth for succor sent:
it figureth Christ, our Head.*

1. My crying hear, O God,
that voice doth sing in song;
give ear to me, thus cast abroad,
as fled for fear of wrong.
2. From furthest coasts [parts] of Earth,
to thee shall come my cry;

while heart feel'th grief, to Rock me lead
that higher is than I.

3. For thou hast been my trust,
in whom I hoped alone,
of refuge strong, and tower so sure
to fence from me my foën [arch. pl. foes],
4. In thine own tent by thee
for aye I trust to dwell;
within thy wings, most covertly,
to lie I trust full well. *Selah.*
5. For thou, my God, hast heard
my vows and pray·ers sad;
and them thou gavest an heritage,
thy Name who duly dread.
6. The king his days with days
thou shalt increase in length,
his years to be perpetu·al;
even thus, thou shalt him strength.
7. For ever he shall dwell
before his God in sight;
O then prepare him grace and truth,
which may defend his might.
8. In psalms to praise thy Name,
I will while World doth last,
and pay my vows most thankfully,
from day to day, as fast.

THE COLLECT. Almighty God, which art most merciful Comforter of all manner trouble and anguish of heart: we beseech thee, defend thy family from the face of the enemy; to be in surety by thee in the tower of strength, that we may at last dwell in thy heavenly tabernacles. Through, &c.

PSALM LXII. *Nonne Deo subiecta* CM

THE ARGUMENT.

*This psalm exhort'th to God to stand
against all men's pursuits;
it shew'th to faith God's mighty hand,
man's brags it vain reputes.*

1. Shall not my soul in silence look
to God, as subject still?
from whom my health and help I took,
when woes my heart did fill.

2. No doubt he is my Rock and health,
my Fort of strength, and aid;
I trust the less by foes in stealth
to fall as one dismay'd.
3. How long will ye with wicked guiles
thus me, poor man, invade?
ye all shall quail as wall that reels,
as rotten hedge doth fade.
4. To drive him low they meet for this,
whom God would have excel;
they love but lies, their tongues can bless,
their hearts yet curse too fell [cruelly, fiercely]. *Selah.*
5. But yet my soul to God be still,
in silence pati·ent [-see-ent],
and tarry him in quiet will,
from whom shall health be sent.
6. No doubt, I say, he is my strength,
my health, my fortress high;
I fear no foil to shrink at length,
where God doth fortify.
7. With God is laid my health full sure,
and he my glory just,
my Rock of strength that will endure:
in God is whole my trust.
8. Trust aye in him, ye people, whole,
to him pour out your hearts;
our hope is God; O him extol,
he health always imparts.
9. But Adam's brood is vain to see,
men's children liars be;
they, weighed in scales, ascend more high,
more light, than vanity.
10. Then hope ye not, (lest vain ye be),
in wrong and robbery;
if riches flow abundantly,
no heart to them apply.
11. God once did speak ,and once again,
and twice I have it heard:
that power is God's, in stable reign,
which we should all regard.

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12. And that, O Lord, in thee aright
is mercy mix'd also;
for thou shalt [re]quite to every wight [fellow]
in deed as he shall do.

THE COLLECT. Make our souls subjects to thy godly governance, Most Loving Father, which art our only patience: that we may renounce the transitory goods of this present world with all the vanities thereof, so to follow thee to the eternal life in Heaven. Through Christ our Lord. &c.

PSALM LXIII. *Deus Deus meus ad te* LM

THE ARGUMENT.

*Poor Christian man, oppress'd by might,
may pray this psalm with Christ, his Head;
who lauds to God did pay aright,
in desert set, where life he led.*

1. O God, to thee, my God so strong,
from morning watch, I cry in stress;
my soul and flesh, for thee they long
in desert land, dry, waterless.
2. Thus thee I trust to see in place,
where rest'th thy grace in holiness;
that I might see thy mighty Face,
thy glory high, and nobleness.
3. For better is thy goodness yet
than is this life, the blessedness;
wherefore my lips shall still beset
to sing thy praise and worthiness.
4. Thus all my life, (Lord), thee shall bless,
and render thanks obeisantly;
to lift my hands I will not miss,
thy Holy Name to glorify.
5. Lo, thus my soul full frank'd shall be,
as fed with fat and marrow sweet,
when that my mouth, in lands so free,
shall joyous break to carols meet [fitting].
6. Even thus of thee I mindful was,
when that in bed I took my rest;
as watches all the night did pass,
of thee I mused in grateful breast.
7. Because thou wert my help at need,
as help thou couldst, and so thou hast;

therefore I will rejoice indeed,
within thy wings thus safely placed.

8. For when my soul was set to thee,
as fast to join, in fears assault,
thy mighty hand then lean'd to me,
and stay'd me up without default.
9. Now these which seek my soul to spill,
to bring me down, to see my grave,
in vain, I trust; they work in will,
their winding sheet they first shall have.
10. With edgèd sword they shall be thrust,
as they devised to me full fly;
they shall be preys to savage beast
in foxes' lives, like fox to die.
11. The king in God yet shall rejoice,
for his defense in sur·ety;
who swear'th to him shall joy the choice,
for glavering [flattering] lips all stopp'd shall be.

THE COLLECT. O God, the author and fountain of the light everlasting: grant, we beseech thee, unto us, which early do watch before light unto thee, that our lips may sound out thy praise, and that our lives may sanctify thee; so that our whole meditation and conversation may glorify thee both even and morn. Through Christ. &c.

PSALM LXIV. *Exaudi Domine* CM

THE ARGUMENT.

*Here David blameth his foes' attempt,
and tell'th how die they shall;
so Christ reproveth the Jews' contempt,
and prophecieth their fall.*

1. O hear, my Lord, my voice and cry
in telling thus my woes;
and keep my life in sur·ety
from fear of all my foes.
2. And hide me, Lord, from all the train [intrigue]
of cursèd men in close,
from all their route, conspired again
in wicked life so loose;
3. which whett'th their tongues as sword so sharp,
and poison darts they shoot;

even bitter words; in tongue they carp [complain]
to bring me underfoot.

4. To shoot at him, in stealth they lie,
who life entire doth bear;
on him un'wares their darts they wry,
and have therein no fear.
5. They strength themselves in wicked pride
their crafty fetch [reach] to ply,
they do confer their snares to hide;
they say: Who them can spy?
6. They search all spite and do it round,
that is, by search comprised;
what hearts most deep or wit profound
can find, is high devised.
7. But God shall shoot at them again
his arrows suddenly;
with sundry wounds he them shall pain,
all unbewares to spy.
8. He then shall make their proper tongue
their own confusi·on [-zee-un],
that who them see how they be wrung,
shall shake, as woebegone.
9. All men shall see this work right well,
and much commend this act
as wrought by God; they shall it tell,
and wisely note the fact.
10. The righteous man shall joy in God,
in him to put his trust;
yea, all true hearts shall joy abroad
that God kept me so just.

THE COLLECT. Almighty God, safeguard of all them which put their trust in thee: preserve thy Church from the conventicles of all her malignant adversaries which so busily assault her with their crafty engines; that she may still retain thy presence in the true understanding of the word, Through Christ. &c.

PSALM LXV. *Te decet* SM

THE ARGUMENT.

*For foyson [abundance, plenty], thanks to God
the letter doth afford,*

*the spir't for that the Church increaseth,
by dews of his sweet word.*

1. All lauds be due to thee,
O God, in Sion Hill;
with hearty vows of thanks to thee,
all Salem shall we fill;
2. which hear'st requests so light,
in faith made fast to thee;
all men for this to thee full glad
shall come, in each degree.
3. Ungodly deeds prevail'd
on me, so loud they cried;
but thou our sins wilt purify
as oft we have it tried.
4. O blest is he in all,
whom thou dost choose and take;
in thy courts he shall dwell full fed,
where he all joy shall make.
5. O God, most dread in right,
hear us, thou art our health;
to them that dwell by sea or land,
thou art their only wealth;
6. which mountains didst prepare,
by their own strength to rest;
so girt he is with fortitude,
of all the worthiest;
7. which sway'th the raging seas
with all their roaring din,
so all uproars of multitudes
to stowage he doth win.
8. And they that furthest dwell
in Earth, thy signs shall dread;
their goings forth, at night & morn,
thy lauds shall duly spread.
9. Thou view'st the Earth for good,
thou makest it rich in store;
God's floods be full, men food thou givest,
thou framedst the Earth, therefore.
10. Her furrows thou dost moist,
thou break'st the clods in two;

thou makest them soft with rainy drops,
her fruits thou bless'st, even so.

11. Thou crown'st the Earth full whole
with thy rich gentleness;
thy clouds as wains [wagons] do carry showers,
they drop fat plenteousness.
12. Their fatness eke distill'th
on desert pastures wide;
the little hills, deep wet by them,
shall joy on every side.
13. The plains with flocks bespread
the vales, with wheat full clad,
thus shall rejoice and mercy sing
for fruitfulness so glad.

THE COLLECT. O God and King everlasting: grant that we may so be watered with the plenteous dews of grace, to escape the drouths of deadly sin, and to grow in spiritual increase of spir't; to be able to sing hymns & lauds always, to thy honor and glory. Through, &c.

PSALM LXVI. *Iubilate* CM

THE ARGUMENT.

*An hymn of thanks to God
for help in tyranny;
with sacrifice the Jews it sang
in feasts, most solemnly.*

1. Rejoice to God with joy,
how wide the land ye dwell;
express your joys to shew
how high his Godhead doth excel.
2. And look with song ye praise
his Name most glorious,
and think it is your glory most,
his fame most high to rouse.
3. Say thus before the Lord:
How work'st thou dreadfully?
thy power shall make thy foes to stoop,
therein though fall'n they lie.
4. The Earth all whole full low
shall worship thee as God;
and sing in psalms they shall to thee,
to sound thy Name abroad. *Selah.*

5. O come, and note God's works,
how wonderful they are;
so wrought to man of Adam's line,
they pass man's wit too far.
6. He turn'd the sea to land,
whose work alone it is,
that through the sea dry-shod they went;
our fathers joy'd of this.
7. He ruleth the World by might,
his eyes the pagans view;
and who rebels, as void of faith,
no grace shall them ensue. *Selah.*
8. O bless our God with thanks,
ye people, more and less;
and see ye cause all speech & voice
that they his lauds express.
9. For he hath set our soul
in life, most safe and sound;
he suff'reth not our feet to slide,
to slip upon the ground.
10. For thou, O God Most High,
hast proved us narrowly;
thou hast us tried, as silver is
by furnace fined thereby.
11. Thou brought'st us nigh to traps
of foes, besieged straight;
our loins & backs bare painful loads
of griefs, in heavy way.
12. Thou hast set man on us,
on thus our heads to ride;
we pass'd by fire and water too,
yet room thou gavest us wide.
13. Thy house I will go in,
with off'rings brent [brent] therefore;
my vows to pay I will not miss,
to thee behight before [already due];
14. which vows did cause my lips
themselves to open wide,
all which my mouth did promise just
when trouble me did stride.

15. Brent [Burnt] off'rings will I give
to thee, of lambs most fat;
with smoke of rams, with ox and goat,
I will full glad do that. *Selah.*
16. All ye that God do fear,
O come, and hearken now:
I will you tell how lovingly
my soul he did avow.
17. I did but cry with mouth,
my heart felt straight his ease;
my tongue therefore did him extol,
with praise it did not cease.
18. If I yet thus in heart
aught [anything] wickedly had meant,
the Lord my suit [plea] would not have heard,
in subtle, false intent.
19. Where now the Lord heard me,
by proof it is discuss'd;
my voice and vow in prayer made,
he did consider just.
20. O bless be God, which did
no time my suit [plea] reject,
no time his grace forsook my need:
he never me neglect.

THE COLLECT. Pour into our hearts O Lord, a desire to glorify thy excellent Name and majesty: that while we endeavor ourselves to decline the vain amity of this world, we may be refreshed by thy grace; to bear quietly all thy probations & trials which thou send'st to purge us with, still to sing in heart thy perpetual lauds. Through Christ. &c.

PSALM LXVII. *Deus misereatur* 8888.4

THE ARGUMENT.

*This song, in all propheticall,
doth clear express Christ's reign in flesh,
whose beams so bright did shine in sight,
that all to come must praise his doom [judgment].*

must praise his doom.

1. God grant with grace he us embrace,
in gentle part bless he our heart;

with loving Face shine he in place,
his mercies all on us to fall.

on us to fall.

2. That we thy way may know all day,
while we do sail this World so frail;
thy health's reward is nigh declared,
as plain at eye all Gentiles spy.

all Gentiles spy.

3. Let thee always the people praise,
O God of bliss, as due it is
the people whole might thee extol,
from whom all thing they see to spring.

they see to spring.

4. All folk rejoice, lift up your voice,
for thou in sight shalt judge them right;
thou shalt direct the Gentiles' sect
in Earth that be, to turn to thee.

to turn to thee.

5. Let thee always the people praise,
O God of bliss, as due it is;
the people whole might thee extol,
from whom all thing they see to spring.

they see to spring.

6. The Earth shall bud his fruits so good,
then thanks most due from it shall [en]sue
and God, even he, our God most free,
shall bless us aye, from day to day.

from day to day.

7. So God our guide shall bless us wide,
with all increase, no time to cease;
all folk thereby on Earth which lie
his Name shall fear, and love him bear.

and love him bear.

THE COLLECT. Shine thine amiable countenance upon us, O Lord: & grant us thy heavenly benediction; that, while we acknowledge thy worthiness in reverent fear, we may be made worthy to receive the fruit of righteousness in presence of thy majesty. Through Christ, &c.

PSALM LXVIII. *Exsurgat Deus* CM

THE ARGUMENT.

*The Hebrews sang this psalm in war,
against their foes to fight;
so Christian man at Christ his foes
may pray the same in spir't.*

1. Let God arise in majesty,
and scatter'd be his foes;
yea, flee they all his sight in face
to him which hateful goes. *sic*
2. As smoke is driven & cometh to naught,
repulse their tyranny;
at face of fire as wax doth melt,
God's face the bad might flee.
3. But let the just be glad in this,
and joy in God his sight;
for God's great power & stable truth
in mirth let them delight.
4. O sing to God, sound out his Name,
see him ye magnify;
he rideth on heavens, his name is God,
in him rejoice, ye high.
5. He father is to fatherless,
of widows, judge he is,
even God himself, which ever dwell'th
in holy place of his.
6. This God, he maketh the desolate
in households great to grow;
he loseth the thrall [bondage] quite out of bands,
and bring'th the wicked low.
7. O God, when thou went'st forth as guide,
before the people, out,
when thou didst walk in wilderness,
which thing thou didst, no doubt, *Selah*.
8. the Earth then shook at face of God,
the heavens did drop & swell;
Mount Sinai God's face did fear,
God's face of Isra·el.
9. Thou pour'dst, O God, thy fruitful showers
on thine inheritance,

when faint they were with ease again,
their strength ye didst advance.

10. Thy Church and flock to dwell therein,
thou shalt it thus refresh;
so thou preparedst for all thy poor,
O God, in gentleness.
11. Such good effect God gave his word,
to them it shew'd his might;
they did out preach, his armies strong,
how they excell'd in sight.
12. How kings with hosts most fiercely set,
yet fled discomfited,
and households whole that kept at home,
the spoil they did divide.
13. Though ye have lain among the pots,
as black as coal in sight,
ye shall be white as dove with wings
milk white, and feathers bright.
14. When God great kings threw out of land,
though erst his flock was black,
then [be]gan they look as white as snow,
as lieth on salmon's back
15. God's Hill is fat as Basan Hill,
a mount that stately stand'th,
with cliffs on high; like Basan Mount
it riseth, it is so grand.
16. Why leap ye so, to spite this mount,
ye toppy hillocks gay?
this is God's mount, where God hath dwelt:
he there shall dwell for aye.
17. God's chariots be ten thousands twice,
of angels milli·ons;
with them is God with his good grace,
as God loved Sinai, once.
18. Thou fliedst on high, ye thraldom [captivity] caught'st [released],
receiving gifts in men;
yea, faithless eke thou took'st to grace,
that God might dwell in them.
19. O blest be God, who day by day
doth heap his gifts on us;

this God is God of all our health,
in power most glori·ous. *Selah*.

20. He is our God, even God, I say,
all health and wealth to shape;
yea, death is ruled by God the Lord,
whose dint [attack] by him we scape.
21. This God shall wound his enemies' heads,
he shall their worthies quell,
their hairy scalps to pare full nigh,
that still in sin will dwell.
22. God said: I will restore as once
from Basan, mine I did;
I will return all mine, as once
from seas most deep I rid.
23. That dipp'd thy feet in all their blood,
may read, appear, at eye,
that dogs might lick their enemies' blood,
so read to be thereby.
24. Who list [wished] did see, O puissant [powerful] God,
thy great proceedings high;
the goings just of thee, my God,
my King in Sanctuary.
25. When thanks were sung, first singers went,
then minstrels moved their feet;
in midst were set the damsel maids,
who play'd with timbrels sweet.
26. When they in one were jointly met,
thus God they praised well;
from heart, the ground, they bless'd the Lord,
who sprang of Isra·el
27. Small Benjamin their ruler went,
so Judas tribe, their stone,
so went the peers [nobles] of Zebulun
and Naphtali, came on.
28. Thus God hath bid all strength & power
for thee full nigh to be;
with strength, O God, confirm this work,
that ye hast wrought so free.
29. From thy sweet house, Jerusalem,
make this, thy strength, proceed;

then kings shall bring their offerings
to thee, to praise thy deed.

30. The lance-men's routs once scatter'd wide
the people's calves, once tamed;
when they shall stoop, and presents bring,
and warring folk, once shamed.
31. Then shall the peers [nobles] of Egypt Land
for this come, meek in sight;
then Ethiopes full soon shall yield
to God their hands and might.
32. O all ye realms of all the Earth,
sing ye to God of bliss;
sing psalms and hymns to testify
how worthy praise he is. *Selah.*
33. To him that rideth on heaven of heavens,
as he hath done of old;
lo, he his voice hath utter'd forth,
a voice most strong and bold,
34. Ascribe to God all strength and might,
to Isra·el so showed,
on whom his power no less is wrought
than is on Heaven bestowed.
35. O God, thou art full terrible,
from out thy Sanctuary;
this, Jacob's God, his people aid'th:
O bless'd be God thereby.

THE COLLECT. O Lord and Governor, which refreshest thy elect flock with spiritual nourishment of all dilectation: grant unto all thy congregation so to understand thy victorious death, that we may alway confess thy worthy victory against sin, death and hell; and to honor thy Majesty now sitting on the Right Hand of thy Father. To whom with thee and the Holy Ghost, be all honor and glory for ever. Amen.

PSALM LXIX. *Salvum me fac Deus* CM

THE ARGUMENT.

*A suit [plea] of man in trouble bound
that hath his heart oppress'd,
to Christ and his it nigh doth sound,
as Paul somewhere express'd.*

1. Save me, O Lord, in heaviness,
by woes depressèd down;

the raging waves of all distress
be fall'n, my soul to drown.

2. In mire so deep I stick full fast,
all bottomless to see;
in waters deep down am I cast:
the floods have whelmèd me.
3. In crying still I weary go,
my throat is hoarse and dry;
mine eyes be dim, and fainty so,
while God I wish to spy.
4. My foes exceed my hairs of head,
at me they causeless look;
my foes prevail that wish me dead:
I paid, I never took.
5. Thou know, O God, my foolishness,
if aught [anything] amiss I did;
my crimes of life, my simpleness,
from thee be never hid.
6. Who wait on thee, feel they no hosts
of shame for my desért [deserving];
O God, the Lord of Jacob's hosts,
let them feel never smart [harm].
7. Forsooth, for thee sustained I
both shame and vile reproof;
my face is hid for infamy,
so felt for thy behoof [advantage, benefit].
8. I was repute as stranger fremd [foreign, unknown]
to all my brethren, bad;
as aliant [alien] so me condemn'd
my mothers children had.
9. For why? the zeal of thy sweet house
hath me up eaten quite;
on me fell deeds opprobrious
of them that thee did spite.
10. I wept and fast, my soul to chast[en],
my body low to bring;
thus when I did, they did it cast,
to my disabling.
11. When sackcloth coarse I put me on,
to mourn my grief, the more

their laughing-stock and jesting stone
they made me than therefore.

12. The judges eke which sat in gate,
on me they babbled evil;
so did on me wine bibbers prate,
yea, songs they made their fill.
13. Yet I, O Lord, pray'd whole to thee
in time acceptably;
for thy great ruth [pity] and verity,
with help hear thou my cry.
14. O pluck me out of mire and sand,
before I sink too steep;
let me escape my haters' hand,
to rise from waters deep.
15. Let me no time by floods and sea
all overflown to be;
nor let the deep up swallow me,
nor pit shut mouth on me.
16. This grant to me, O God, this day,
thy grace is liberal [abundant];
turn thy respect to me, I pray,
regard thy mercies all.
17. Hide not thy Face and cheerful sight
from me, thy servant poor;
for grievous woes on me be light [laid]:
make haste and hear, therefore.
18. Draw nigh my soul, to challenge it,
redeem and save it well;
for these my foes, so haut [high, loftily] they sit;
save me from them so sell.
19. Thou know'st what spite, what shame, I bear,
what vile rebukes I feel;
mine enemies all that me do dear [hurt, injure]
be known to thee full well.
20. The shame hath pierced and rent my heart,
I feel all heart's disease;
I look'd if man would ease my smart [pain],
but none was me to ease.
21. Instead of meat for my repast,
they gave me bitter gall;

in my great thirst they esill [vinegar] cast,
to quench my thirst withal.

22. Their table be to them a snare,
their sweet meats turn'd to sour;
and that for joy they did prepare,
let there but sorrow lour [scowl].
23. Their eyes be dark to see no light,
and wit be far fro[m] them,
and make their loins to reel upright;
be they like drunken men.
24. Pour out thy wrath, these freaks to strike,
who walk so stubbornly;
and let thine ire and wrath alike
take hold of them full nigh.
25. Their dwellings fine, be they suppress'd,
that they their country lose;
in all their tents let no man rest,
their stock no man to choose,
26. For whom thou smitest, they scourge in sport,
as though thou wouldst them so;
of thine afflict and wounded sort
they talk with pleasure to.
27. O let them fall from sin to sin,
as thou didst plague the blind;
and suffer not that they go in,
thy justice it to find.
28. Be they cast out of Book of Life,
who thus impugn God's grace;
nowhere in book memorative
with just men have they place.
29. As now for me, for that I mourn,
in pains and dolours lie,
thy health to me, O God, return,
to raise up me on high.
30. God's Name I will with praise advance,
in song full deep in heart;
I will in hymns his lauds enhance,
his grace to shew in part.
31. And this shall please God far above,
(who is a Spir't most pure);

then ox or calf, with horn and hove [hoof],
to offer him, (be sure).

32. The humble souls shall this behold,
rejoice they shall by live [continually];
and ye that seek the Lord, behold,
rejoice, your soul shall live.
33. For God, no doubt, the needy hear'th,
they may rejoice more high;
his prisoners in eye he bear'th,
he cannot them defy.
34. Let Heaven and Earth and all between
his worthy laud set out,
the sea and all that creep'th therein
praise him all round about.
35. For God shall save sweet Sion Hill,
his place of godly rest,
and Judah's towns build up he will,
to dwell in them possess'd.
36. His servants' true posterity
shall it inherit just,
and they that love his majesty
of dwelling there may trust.

THE COLLECT. O Lord of all pity and compassion: incline thine ear unto us, to understand the certainty of thy Truth and Salvation; and that we may be so purged from the filthiness of all sin to have a name in thy blessed Book of Election, there to be registered among thy dear elects. Through, &c.

PSALM LXX. *Deus in adiutorium* 888888.

THE ARGUMENT.

*The just man here call'th God to aid,
to be protect from hasty braid [assault]
of all his foes (to hate) so rife [many];
by his good hand to be well stay'd,
no time that he be overlaid
by weakness frail (of all) his life.*

1. O God, to me thine help intend
in haste, thyself to mercy bend,
and me, (O Lord), deliver quite;
like grace I crave, that thou extend
thy help from Heaven so down to send,
to aid me strong by (godly) might.

2. In haste be they confounded all,
with shameful name men might them call,
which seek (in hate) my soul to spill;
be they put back and driven to wall,
all vile reproof might them befall,
who that to me wish (any) evil.
3. Even straight fled back let all them be,
for their reward foul shame to see,
these subtle (men but) glossers all;
whose tongue to fawn can whole agree
to say: There, there; lo, thus to me,
by guile (and craft) to make me fall.
4. But let all those that seek thy Might
with gladness full and joy he dight [filled]
in thee, their Lord (and God), all day;
and let them all that have delight
in thy sweet health say still aright:
The Lord (so good) be praised aye.
5. As now, for me, though poor I lie,
afflicted sore in misery,
O Lord, to me make (hasty) speed;
thou art mine aid most trustily,
my God of all delivery [deliverance],
too long (from me) do not recede.

THE COLLECT. O God, eternal and invincible Protector of thy subjects, we beseech thee: make haste to help and succor thy poor household, who standeth in suit [suppliance] at thy Majesty; that we may escape all shame and rebuke of sin and adversity, so defended by thine aid. Through Christ, &c.

PSALM LXXI. *In te Domine speravi* LM

THE ARGUMENT.

*The just giveth thanks to God above,
who kept his youth in stay;
so craveth he still for further love
in age, no time to stray.*

1. My trust, O Lord, in thy good Name
I have (in heart) alway reposed;
let never me be put to shame,
from hope (I have) to be deposed.
2. In thine own grace and righteousness,
all quite (from harm) deliver me;
incline thine ear to my great stress,
to save (my life), and make me free.

3. Both rock and wall be thou to me,
to which (most sure) I may resort;
thy will it is that kept I be,
my hold thou art, and (stable) sort.
4. And make me scape the tyranny,
my God (and Lord), of wicked foe,
to scape the hand of man to spy,
both false (in heart) and cru·el, too.
5. Thou art my hope and pati·ence [-see-ense],
O Lord, for whom I (daily) long;
from even my youth my confidence:
thou hast, (no doubt), been ever strong.
6. For since my birth, by thee alone,
full sure (by thee) were kept my ways;
thou pluck'st me out my mother's womb:
my mouth (therefore) shall spread thy praise.
7. A monster great men me report,
so many judge (that be) unjust;
but yet thou art my stable sort,
in whom is all my (hope and) trust.
8. O let my mouth with praises flow,
that thee I may land (alway) thus,
that I may sing, to high and low,
thine honor (great, most) glorious.
9. In time of age reject me not,
that out (from thee) I be not cast;
and leave me not all desolate
in (needful) time, when strength doth waste.
10. For now my foes together get [increase],
in council whole (they do) conspire;
to rail at me, they be all set
to trap my soul in (hateful) ire.
11. They say him God hath whole reject,
[pur]sue on (therefore) and take him, now;
and full ye may on him be wreck'd,
for none (in Earth) will him avow.
12. O God, from me depart not far,
O God, my God, (to thee) I cry;
from me thy help do not debar,
make haste (to come), my foes be nigh.

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13. And let them all confounded be,
to sink (and drown), who seek my soul;
let shame them take, and villainy,
who wish my life, (my soul), to foil.
14. As now, for me, most quietly
I will abide thy (loving) hand;
yea, day by day, more earnestly
my mouth (and tongue) shall praise thy sound [make thee known].
15. My mouth shall tell thy righteousness,
thy saving health (to me), all day;
but end of this great gentleness,
I cannot think, or (wholly) say.
16. In this, my hope, I will go on;
in God, my Lord (so great) of power,
I will express of thee alone
thy Truth, (so firm), both day and hour.
17. For thou, O God, hast taught me well,
from (all my) youth unto this day;
thy marvels I therefore will tell,
thy wonders (great, and) how they lay.
18. But me in age, when hairs be white,
depress me not, (O Lord) a-down;
I will first tell thy ower and might,
this age, (that is), and them to come.
19. For sure, O God, thy truth is seen
to Heaven (above), lift up so high;
things great by thee so wrought hath been:
who can (in power) be like to thee?
20. How great and sore adversity
thou madest me oft (in life) to spy;
yet didst thou turn to quicken me
from deep (of stress), to raise me high.
21. Beside thou didst increase my reign
with honor, (much so), more and more;
when turn'd thou wert and pleased again,
of joy (so glad) thou gavest me store.
22. I will thee praise in psaltry sweet,
my God (and Lord), thy truth to tell;
to thee my harp shall stand as meet [fitting],
O Lord, (so good), of Isra·el.

CONTINUED ON FOLLOWING PAGE

23. My lips and mouth both fain and glad
shall be (alway) to sing to thee;
so shall my soul, for mercy had
which thou (by grace) hast made so free.
24. My tongue shall talk thy righteousness
from day to day, (and that) even still
because with shame thou didst repress
my foes (so fierce) that wish'd me evil.

THE COLLECT. Almighty God, which reign'st eternally in that high Throne of Majesty, and yet dost not disdain to look upon us poor miserable worms creeping here on Earth, and also dost not suffer us to be confounded with shame for evermore: we beseech thee to fulfill our lips with thy worthy praise, and exercise our hearts in continual meditation of all thy goodness declared to us. Through Christ, &c.

PSALM LXXII. *Deus iudicium* LM

THE ARGUMENT.

*In letter pray'd King David plain,
his son to speed in all his reign;
in spir't more true, yet meant it is
of Christ, God's Son and King of bliss.*

1. Bestow, O God, thy judgments true
upon the king anointed due;
thy justice eke give thou thereto
to this king's son, in it to go.
2. Then shall he judge the people right,
the good to save, the bad to smite;
he shall the poor afflict defend,
the meek to [re]quite, the proud to bend.
3. The mountains great sweet peace shall bring
unto thy folk, in governing;
the smaller hills shall righteousness
so spread alike, in faithfulness.
4. The simple sort, in misery,
to hold their right, he shall apply;
the poor man's child he shall protect,
and briber stroy that him so wreck'd.
5. They shall fear thee in reverence,
as long as sun hath influ·ence,
or while the moon her face doth show,
from age to age, from high to low.

CONTINUED ON FOLLOWING PAGE

6. He shall come down, as rain from seas
on grass new shorn, or wool the fleece,
as showers sweet on Earth do light,
to cheer all thing, in fruitful sight.
7. In his good days all rightwise men
shall flourish then, and rise again;
sweet peace shall be on every side,
as long as moon her sphere doth ride.
8. From sea to sea his rule shall be,
from Palestine to deep Red Sea,
from Euphrates to Holy Land:
from coast to coast, how wide it stand'th.
9. The Ethiopes in wilderness
full meek to him shall bow their knees;
his foes shall seem to lick the dust:
all prostrate lie to him they must.
10. Of Tharsis kings and other isles
shall gifts present him; otherwhiles,
of Araby[-ia] and Saba kings
shall humbly bring their offerings.
11. To make short tale, what kings there be
in Earth must give him homage free;
yea, nations all shall them submit
to hold of him, and kiss his feet.
12. For he the poor shall soon relieve,
the crying wretch to rid from grief,
the needy man, all comfortless,
without all help, he will release.
13. I say again he will be good
to needy man, and poor of blood;
though here he be both torn and brent [burnt],
their souls to save he will consent.
14. Their souls from fraud in usury,
he will them rid that tyranny;
their names to him shall shine full clear,
their blood, his sight shall count full dear.
15. And live he shall to him shall be
so given the gold of Araby[-ia];
he shall for poor make suit [entreaty] always,
the poor for it shall praise him aye.

CONTINUED ON FOLLOWING PAGE

16. One hand full sown of wheat on hill,
for growth and length, then shake it will;
in Lebanon, eke trees so high,
as green as grass, all towns shall lie.
17. His Name shall still and aye endure,
before the Son, it was full sure;
his grace shall bless all people just,
all heathen him shall praise and trust.
18. This God, our Lord, be bless'd full well,
even just, the God of Isra·el;
he wondrous things doth work alone,
all mysteries by him be done.
19. his Name be bless'd in unity,
for ever One, in Trinity;
this Name shall fill the Earth again,
say we thereto: Amen. Amen.

THE COLLECT. We acknowledge, O God Almighty, thy Holy Name to be worthily magnified, whereunto we now resort with humble supplication, beseeching thee to suppress all hostility of our oppressors who envy thy prosperous and blissful reign of thy Son our Savior Christ; give us thy people such peace whereby we may ensue all righteousness & godliness. Through the mediation of our said Lord & Savior. Who with thee, &c.

THE END OF THE SECOND BOOK.

HERE BEGINNETH THE THIRD BOOK OF PSALMS.

PSALM LXXIII. *Quam bonus Israel Deus* CM

THE ARGUMENT.

*This musing psalm by David made,
to Asaph put to sing,
doth shew the ends of good and bad,
what vice, what virtue, bring'th.*

1. O good is God to Isra·el,
to them of perfect heart;
though wicked men have here the sweet,
and good men feel the smart [pain].
2. But yet my feet well nigh were gone,
to doubt of godly ways;
my steps of life almost were slipp'd,
to run in like astrays.

CONTINUED ON FOLLOWING PAGE

3. For why, I fret, all hot in zeal,
to note how sinners were
in peace, with bliss; all whole beset,
the good men all in fear.
4. For they of death feel no distress,
nor much it doth them fret;
their strength is fresh in every part:
well fed and fat they get.

ANTIPHON.

*Yet good is good to Isra-el,
to them of perfect heart,
though wicked men have here the sweet,
and good men feel the smart [pain].*

5. Misfortune none befall'th these men,
no labor press'th them hard;
they have no scourge as other men,
all wealth is their reward.
6. Of this ariseth their haughty pride,
wherein they vaunt so stout;
all clad they be with wickedness
and wrong, even round about.
7. With fatness foul their eyes be swell'd,
their gullets feel no thirst;
their paunches full, their health so quart [?],
their hearts exceed in lust [wantonness].

ANTIPHON.

*Yet good is God to Isra-el,
to them of perfect heart,
though wicked men have here the sweet,
and good men feel the smart [pain].*

8. And others they corrupt with talk,
they speak all that is naught,
they do blaspheme even God above;
such rage dewray'th [reveals] their thought.
9. For up to Heaven they cast their mouth,
God's providence to scorn,
their tongue in Earth must bear the rule;
by them ye poor is [for]lorn.
10. This maketh all folk to fall to them,
to sue [beg] their wealth unto;

their water cups to drink, in part
to ease their want and woe.

ANTIPHON.

*Yet good is God to Isra-el,
to them of perfect heart,
though wicked men have here the sweet,
and good men feel the smart [pain].*

11. The people mad: Tush, say they all,
do God such matters know?
hath God above respect or care
of things so done below?
12. For lo, say they, these wicked men,
they prosper well in all;
the World is theirs as jolly men,
all goods to them befall.
13. And some of them said thus again,
my heart I cleansed in vain;
to purge my life from subtle art,
I count it foolish pain.

ANTIPHON.

*Yet good is God to Isra-el,
to them of perfect heart,
though wicked men have here the sweet,
and good men feel the smart [pain].*

14. Thus vex'd I went, afflict in heart
all day by wicked sect;
in early morn, sore scourged I was
to have this case detect.
15. I had almost said even as they,
lo, then I had been wood;
for so should I have evil reprov'd
thy flock of children good.
16. I sought and sought, to search it out,
O Lord, what this might be;
but thou, O God, so secret wert:
it was to hard for me.

ANTIPHON.

*Yet good is God to Isra-el,
to them of perfect heart,*

*though wicked men have here the sweet,
and good men feel the smart [pain].*

17. I doubted still. till God I sought
in his most saintly place,
to note his wont in all their ends,
at last of all their race.
18. I spied thou sett'st their slipper[y] state
in brittle goods unclear;
thou cast them down on head to naught,
yea, when most high they were.
19. O how they quail'd most suddenly,
cast down, and perish'd quite
for their misdeeds & wickedness,
to naught brought down in sight.

ANTIPHON.

*Then good is God to Isra-el,
to them of perfect heart,
though wicked men have here the sweet,
and good men feel the smart [pain].*

20. As dreams so vain do vanish quite,
from man it waketh from sleep;
their image, Lord, so shalt thou stroy,
thy city not to keep.
21. Mine inward ghost [spirit] , sore vex'd it was
before this case I knew;
it pierced my reins [inmost parts] and roots of heart,
to note their works untrue.
22. So fond I was, and ignorant
in secret works of thee,
to brute beast like, all void of wit,
so dull thy trade to see.

ANTIPHON.

*For good thou art to Isra-el,
to them of perfect heart,
though wicked men have here the sweet,
and good men feel the smart [pain].*

23. But yet, O Lord, though thus I thought
I was held up by thee,
my right hand yet thou held'st so up,
that far I did not flee.

24. As me thou taught'st, so hence thou wilt
teach me thy secret will,
and after that, with glory bright
my soul with joy to fill.
25. For whom have I in Heaven but thee,
to love or trust aright?
or who in Earth can health impart
but thou, my heart's delight?

ANTIPHON.

*All good thou art to Isra·el,
to them of perfect heart,
though wicked men have here the sweet,
and good men feel the smart [pain].*

26. Though flesh & heart here failèd me,
thou didst not me forsake;
thou art, O God, my strength of heart,
my part thou art to take.
27. For lo, who far from thee do stray,
they perish shall, no doubt;
a-whoring, who eke run from thee,
thou drivest them all to naught.
28. But good for me by God to hold,
in thee, O God, to trust,
to tell thine acts, how good thou art,
in Sion Gate, full just.

ANTIPHON.

*O good is God to Isra·el,
to them of perfect heart,
though wicked men have here the sweet,
and good men feel the smart. [pain]*

THE COLLECT. Give us assistance of thy grace, Almighty Father, & so guide our feet in meditation of thy righteous judgments: that we slide at no time or be offended by indiscreet zeal, or envy at the prosperity of thine adversaries, either to misconceive thy everlasting providence, or yet to be the slacker in the godly ways of thy holy testimonies, so that we may alway joyfully bear thy cross sent unto us, having thee for our lot and comfort therein; and so having our hearts pure in thee, we may praise thy righteousness in the eternal gates of thy heavenly Jerusalem and everlasting habitation, Through Christ, &c.

* * *

PSALM LXXIV. *Ut quid Deus repulisti* CM

THE ARGUMENT.

*A sore complaint (here may) ye read
against God's foes so vain,
which Christ, his Word, and eke his flock
pursue with might and main [hand].*

1. Why art so far, O God, (our God),
for ever wilt thou flee?
why fumeth thy wrath against thy sheep
of pasture, (as we be)?
2. O God, (our Lord), think thou upon
thy congregation dear,
of old so strong, possess'd by thee,
whom thou redeem'st so clear.

*And think upon the (chosen) lot
of thine inheritance,
of Sion Mount wherein thou dwelt
with thy good Ordinance.*

3. Lift up in haste thy feet (and hands),
confound thy foe in face;
how hath he stroy'd thy Sanctuary,
the seat of thy good grace.

ANTIPHON.

*Why art so far ,O God, (our God),
for ever wilt thou flee?
why fumeth thy wrath against thy sheep
of pasture, (as we be)?*

4. Thy foes did roar (full high) in pride
in time of feastful day;
as conquest signs in Temple there,
their banners did they splay.
5. Where he that once did (cut and) hew
a beam or spar of wood
to beautify thy Temple-work,
was thought devout and good.
6. But now they boast (and brag) herein,
to pull all down to naught;
to break with mall & eke with ax
the gates of carvers wrought.

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ANTIPHON.

*And yet art far, O God, (our God),
for ever wilt thou flee?
why fumeth thy wrath against thy sheep
of pasture, (as we be)?*

7. Yea, fire (and flame) now have they set
upon thy Holy Place;
they have defiled & cast to ground
ye house where dwelt thy grace.
8. They said (in wrath) to stroy them quite,
let us in one consent;
God's houses thus in all the land
they have all wholly brent [burnt].

We (now can) see no wonted signs;
there is no prophet more,
not one with us of wisdom sage
to ease our bondage sore.

ANTIPHON.

*And yet art far, O God, (our God),
for ever wilt thou flee?
why fumeth thy wrath against thy sheep
of pasture, (as we be)?*

[9.]

10. How long, O God, shall thus (in spite)
the adversary braid [assail]?
thy house, thy feasts, thy fold deface,
his brags at thee be laid?

How long, I say, shall he (so mad)
thy Holy Name blaspheme?
for ever thus him shall we see,
thy power so light to deem?
11. Why then, (O Lord), hold still thy hands,
& wink'st at this his spite?
thy hand draw out of bosom soon,
to stroy thy foes by might.

ANTIPHON.

*Why art so far, O God (our God),
for ever wilt thou flee?
why fumeth thy wrath against thy sheep
of pasture, (as we be)?*

12. Yet God my King (and Lord) he is
of old, in years now gone;
he health bestow'd on all the Earth:
himself doth it alone.
13. Thou didst divide the sea, (as once),
by might of thy great hand;
the dragons' heads thou brakest in two,
so drown'd by sea & land.
14. Thou crush'dst the head of whales, (I say),
Leviathan so great;
for thy dear flock, thou madest him meat,
which was in desert set.

ANTIPHON.

*Then why art far from us, (O God),
for ever wilt thou flee?
why fumeth thy wrath against thy sheep
of pasture (as we be)?*

15. Of stony rocks so (flinty) hard,
thou brought'st out floods & springs,
and so thou dried'st great waters up
for all their gatherings.
16. The night & day be thine (at will),
thou spread'st both light & sun:
the sun by day to shine so clear,
by night to shine the moon.
17. The coasts of all the Earth (so wide),
thou didst them place full due;
thou summer madest and winter both,
each other right to sue [follow].

ANTIPHON.

*And yet art far from us, (O God),
for ever wilt thou flee?
why fumeth thy wrath against thy sheep,
of pasture, (as we be)?*

18. Remember this (in mind), O Lord,
thine enemies, how they vaunt;
how foolishly the people have
reviled thy Name a taunt.
19. Give not thy turtle's (silly) soul
to beast of cruel port;

forget not aye the company
of thine afflicted sort.

20. Behold thy pact once made (to us),
for darkness pestilent
is spread the Earth where thieves do dwell,
both false and violent.

ANTIPHON.

*And yet art far from us, (O God),
for ever wilt thou flee?
why fumeth thy wrath against thy sheep
of pasture, (as we be)?*

21. O suffer not the poor (that is)
contrite to feel ashame[d],
but let the poor and needy soul
for help aye praise thy Name.
22. Rise, God, (awake) and judge thy cause,
thy foe thou seest extreme;
bear still in mind his vile attempt,
for daily he blasphemeth.
23. Forget not thou the (raging voice),
the brags of all thy foes;
their boasting pride do mount always:
at thee their hatred goes. *sic*

ANTIPHON.

*O then be nigh, O God, (our God),
for ever do not flee;
and fume no more against thy sheep
of pasture, (as we be).*

THE COLLECT. O Lord the Almighty Maker of Heaven and Earth with all the furnishing thereof,
which of thine inestimable love didst redeem the World again by the price of thy Precious Blood:
be mindful of thy poor, desolate flock, overmuch laden in misery and woe, to behold how thy glory
is trodden underfoot by the wicked powers of this World; hear our lamentable tears, and comfort us
with joy again after our afflictions, to praise thy mighty hand all days of our life.
Who livest and reignest, one God with the Father, &c.

PSALM LXXV. *Confitebimur tibi Deus* CM

THE ARGUMENT.

*A prophecy of Christ ye spy,
who threat' th the wicked state*

*not so to wry their tyranny,
to wreck poor men in hate.*

1. We do confess, and thanks express
to thee, O God, with praise;
thy Name is nigh, as testify
thy wondrous works always.
2. When time most fit shall serve to it,
I then will judge the right;
in day so set when men be met,
all hearts to spread in sight.
3. Proud earthly man shall melt, even then
who dwell'th on Earth shall quail;
I set the ground of Earth so round,
I can it shake, no fail. Selah.
4. I did upbraid such fools, and said:
Deal not so madly, sirs;
to wicked rout; I spake full out:
Blow not your horn too fierce.
5. Lift not too high your horn [emblem], said I,
your power all wrong ensueth,
with stubborn necks; speak you no checks,
but bend your hearts to truth.
6. For high renown cometh not a-down
from East, or West, or South;
how wide ye be, ye cannot flee
this, God's true word of mouth.
7. For God, iwis [certainly] , right dooms [judges] man is,
no thought can scape his eyes;
him throw'th he down, him doth he crown,
as he can best devise.
8. In God's right hand a cup there stand'th
of wine, full red to see;
but mix'd with lies and dregs it lies,
which he pour'th divers·ely.

The good at brink the clear doth drink,
God brinche [guide] them gently so;
the bad doth sup the dregs full up,
the bottom's troublous woe.
9. Still will I talk, such wonted, walk,
of Jacob's God and Lord;

his dooms [judgments] to sing, him worshipping,
I will with heart's accord.

10. And God saith thus: Down will I crush
all horns [emblems, standards] of wicked men;
even so, will I exalt on high
all righteous power, again.

THE COLLECT. O most loving Shepherd, which for the redemption of thy flock didst drink the bitter cup of thy painful passion, we pray thee: so attemper sic the cup of adversity in such measure to us that we may gladly in heart bear our cross, thereto strengthened by thy Holy Spir't; and that we never walk in the proud ways of this World, to drink their heavy cup in the world to come. Who livest and reignest with the Father and the Holy Ghost. &c.

PSALM LXXVI. *Nota in Iudea Deus* CM

THE ARGUMENT.

*Against oppressors tyrannous
who put God's flock to wrong,
this psalm would they, should well, discuss
God's power and hand so strong.*

1. In Jewry God is known full well,
the righteous doth confess;
his Name is great in Isra·el:
the wicked saith no less.
2. His tabernacle Salem is,
a place of peace most sweet,
and Sion Hill a seat of his,
where reign'th his grace full meet.
3. This God, even there for all their sake,
his love so them beheld;
bow, arrows, sword, and shield he brake,
all battle set in field. *Selah.*
4. Thou, Sion Mount, dost more excel
in honor, fame, and might
than robbers' hills where that they dwell;
how fierce they range in sight.
5. These giants proud of stomach fell [cruel, fierce],
even they be spoil'd again;
they slept their sleep, though full they swell,
their hands shall naught retain.
6. O Jacob's God, at thy reproof,
these tyrants fell to ground;

their chariots splay'd, and stray'd aloof;
both horse and man I drown'd.

7. Even thou alone, thou fearful art
in wrath against the proud;
who can resist thine ireful dart,
O Lord, whoever could?
8. From Heaven thou madest thy judgment sound,
that Earth thy power might hear;
so earthly man was soon on ground,
he shook and quail'd for fear.
9. When God arose to judge in right
his saints oppress'd with smart,
then did his strength appear in sight
to save the meek in heart. *Selah.*
10. Man's fierceness past shall full set out
thy praise, (O Lord), no less;
their trains [intrigues] & guiles which still they clout,
from hence thou shalt repress.
11. Then vow your vows, and pay them well
to your Lord God, full glad;
I bid you all which nigh him dwell:
bring gifts to God so dread.
12. Stout princes' spir'its so furious
he can both quench and quell;
on them his hand is wonderous:
how fierce in Earth they swell.

THE COLLECT. Most dread and sovereign Lord: grant, we beseech thee, to our meditations such effect for the confession of thy Holy Name, that we be so enlightened by thy eternal hills to have understanding of thy glorious Resurrection, that we be not disappointed of thy glory at thy fearful Judgment, Through Christ. &c.

PSALM LXXVII. *Voce mea ad Dominum* CM

THE ARGUMENT.

*Strong faith in voice with diligence,
for help he crieth a loud;
he stick'th to God's good providence,
and seëth himself allow'd.*

1. To God to cry in voice I will,
to God, I say, in voice;

he shall to me give ear full, still
to make my heart rejoice.

2. In troublous days the Lord I sought;
my wounds still ran by night;
my hands and strength full low were brought:
my soul fled comfort quite.
3. I will of God yet mindful be,
to wail I will not cease;
when I my soul fore vex'd shall see,
my voice shall not decrease. *Selah.*
4. Thou hold'st mine eyes, full waking still
that rest I none can take;
so faint and weak, I have no will
once speech by mouth to make.
5. I did therefore then straight recount
the days of old, far'n [faren: distant arch.] years;
I did revolve the fathers' wont
in their distress and fears.
6. My songs from mind shall not depart
to others which I sing;
by night I muse and talk in heart;
my spir't search'd everything.
7. And thus I plain [cry out]: Will God, my Lord,
absent himself for aye?
shall I be thus so sore abhorred?
will he his grace deny?
8. His pity great, will it away,
for ever not to turn?
and will his word now end, (I say),
to make us still to mourn?
9. Hath God forgot to pity? thus
can he himself forget?
and will he shut so hard from us
his loves and mercies great? *Selah.*
10. At last I said this, wavering,
declareth my frailty fond [fragile],
but I intend in mind to bring
the change of his good hand.
11. My Lord's great acts I will recount,
my faith to him to bind,

his wondrous works how high they mount,
in times of old to find.

12. In all thy works so wrought by thee,
my study whole shall stand;
my talk shall be most frankly free,
to spread thy deeds of hand.
13. Thy way, O God, I see is set
in holiness all bright;
what God is like in glory great
as this, our God of Might?
14. Thou, God, art he which openly
work'st wonders high, as God;
to people far and sonderly [separated, dispersed],
thy power thou spread'st abroad.
15. Thou hast redeem'd with might indeed
thy people, tenderly;
old Jacob's stock and Joseph's seed,
escaped by thee they be.
16. The waters deep saw thee ,O God,
the waters deep saw thee;
they were afraid to feel thy rod:
the depths did quake to see.
17. Thy clouds rain'd down, so waters fell,
the heavens for sound did ring;
the stones of hail were arrows fell [fierce],
by them thy foes to wring.
18. Thy thunders' noise did rumble stout
in air the sphere above;
thy lightnings shone all round about,
the earth did quake and move.
19. Thy way in sea is large and wide,
thy paths in waters great;
thy footsteps yet cannot be spied,
how there thy feet be set.
20. Thou led'st thy people pastor-like,
as sheep in all their way;
by Moses' hand thou didst them keep,
whom Aaron help'd to stay.

THE COLLECT. O God, the wonderful Workman of deeds incomprehensible, most specially in the element of water, sometime by staying the rage of them to the defense of thine elect, to the consuming of thine enemies sometime in turning to the nature of

wine to the comfort of thy servants: we beseech thee so to accept the voices of our cries,
that we may feel thy mercy continually poured upon us to preserve and to comfort us,
Through &c.

PSALM LXXVIII. *Attendite popule meus* CM

THE ARGUMENT.

*This high profound oration [-see-on],
a monitory [admonition] is:
to God to turn, to trust upon,
by works so great of his.*

1. My people kind, hear this my Law,
true lore it full avow'th;
incline your ear in gentle awe,
to hark my words of mouth.
2. My lips sage saws shall now unfold,
which parables might seem,
and proverbs strange of years of old,
how we should God esteem.
3. Which things we have both heard and tried
to be most certain true,
which fathers old to us allied,
us told that should ensue.
4. Not we, therefore, will hide the same
from their posterity,
to them to tell God's lauds and fame,
his wonders strange to see.
5. He made a pact with Jacob just,
and Law set Isra·el,
wherein he charged our fathers' trust
these things their seed to tell.
6. That so might all their lineage know
in ages still to come,
to rise and spread to high and low
God's acts, to his renome [renown].
7. That they thereby might truly set
in God affiance strong,
that they should not his works forget,
but keep his hests [commands] full long.
8. Lest they should prove their fathers like,
a faithless, stubborn kind,

a people loath the right to seek,
which fell from God, in mind.

9. All like the tribe of Ephra·im,
in arms, with darts and bows,
yet turn'd their backs at fighting time,
and had foul overthrows.
10. They kept not, (lo), true touch with God,
his pact they overeyed;
from his sweet hests [commands] they stray'd abroad:
to walk his Law, they fled.
11. And soon forgot what done had he
to them, as beasts unkind;
his wondrous works that they had seen
were clean cast out of mind.
12. Great marvels wrought his mighty hand
in their forefathers' sight
at Zo·an field in Egypt Land,
to shew his power and might.
13. He cut the seas apart to stand,
as walls erect on high;
he led them through to go to land,
while they like heaps did lie.
14. He led them forth in journeys right,
by cloud as guide by day;
by night whole out in fiery light,
his angels kept their way.
15. He clave the rocks in wilderness,
how hard soever grown,
whereout he slaked their thirstiness,
as floods from depths had flown.
16. He made the stone to gush in streams,
from them did water strike;
though flints by kind keep fiery leams [gleams, glints],
God made them drink to keep.
17. For all this yet, against his will,
they sinnèd more and more;
they him provoked in desert still,
for all his gentle store.
18. They tempted God to prove his power,
their hearts went much astray;

they would have meat at present hour,
their lusts [desires] they would assay [attempt].

19. Against their God, most everywhere,
they spake like rebels thus:
Can God provide a table here
in wilderness for us?
20. He strake the rock, the waters spread,
as streams they flow'd indeed;
but can, (say they), God give us bread
or flesh, his flock to feed?
21. When God this heard, he was full wroth,
his fire in Jacob brent [burnt];
his heavy plague in anger goeth,
even down on Isra·el sent.
22. Because no hope in God they laid
that he could feed their want,
nor yet put trust in him for aid,
God made their hearts to pant.
23. He did command the clouds above,
which float the air about;
he bade the heavens their gates remove,
to pour their gifts full out.
24. Then rainèd down that manna sweet,
thereof that they should taste;
he sent them down about their feet,
from Heaven this viand cast.
25. O wondrous act, that man did eat
such food of angels strong;
he pour'd them down their fill of meat
their pitchèd tents among.
26. He made the east wind blow his blast
amid the heaven in length;
he forced the south wind blow as fast,
by his great power and strength.
27. So then he rain'd, as thick as dust,
of flesh abundant store,
and feather'd fowls to fill their lust [hunger],
as thick as sand on shore.
28. Amid their tents, it fell as motes [morsels, grain],
not far to seek, therefore,

even round about their dwelling cotes [shelters],
it did them serve the more.

29. They thus did eat, and fed they were,
full up unto the chin;
he granted them their lust [appetite] so far,
what they could wish therein.
30. Their lust was not abasèd [diminished] so,
for still in lust [hunger] they quoth'd [complained];
and while they chow'd both to and from,
in mouth this meat [food] they loathed.
31. Lo, wrath from God was kindled then,
he slew their worthies great;
he fell'd to ground their chosen men
in Isra·el beset.
32. For all this yet they sinnèd still,
their wonted guise they play'd;
to trust to him they had no will,
though wonders he display'd.
33. Therefore he spoil'd their living days,
in vanity to lie;
their years he spent in fears and frays,
to veer both heart and eye.
34. As long as God them strake and slew,
they sought him then full gent [humbly, respectfully];
they seemèd, though, their sins to rue:
to God at morn they went.
35. Then could they well remember this:
that God was all their strength,
that God full good Redeemer is,
their comfort most at length.
36. But yet they did but gloss in speech,
their hearts agreed not so;
they lied in tongue, thus him to seech [implore],
dissemblers did they go.
37. Their minds to him were nothing sound,
but hollow hearts they had;
they stood not still with him so bound
in league and covenant glad.
38. Yet he, so good, their sins forget,
and would not them despise;

full oft his wrath he did retreat,
that whole it should not rise.

39. For he did count they were but flesh,
as frail as brittle glass,
and that they were like wind, to guess,
that pass'th without repass [identical path].
40. Right many times in wilderness,
they him provokèd sore;
how much grieved they his gentleness
in desert, more and more.
41. They did revolt oft, God to tempt,
that saint of Isra·el;
they proved his power in mad contempt,
as he in bounds should dwell.
42. They minded not his able hand,
what once for them it wrought,
nor yet that day when they were bound,
how he Redemption brought.
43. How he had done miraculously
in Egypt, fully out
in Zo·an field his wonders high,
they did forget, no doubt.
44. When he did turn their waters sweet
to blood, how they increas;d
and made their springs, all full on, meet
for drink for man or beast.
45. He lice sent eke, all kind of flies,
which them devour'd quite;
among them frogs did scrawl and rise
to vex them, day and night.
46. He gave their fruits of whole increase
to caterpillars' spoil;
the grasshopper did never cease
to waste their labor's toil.
47. He did unbark of vine the trees
with stones in clods congeal'd;
and eke their trees of mulberries
with frosts so seen, but seal'd.
48. He smote their beasts of cart and plough
with hail, in his great ire;

their other flocks he smote full rough
with coals of burning fire.

49. He cast on them his fury hot,
wrath, woe, with anguish sting;
with such fell [cruel, fierce] plagues them sore he smote,
which angels evil do bring.

50. He made plain way for his sore wrath
to go, and stroy'd them quite;
no soul he spared from sudden death,
their beasts the plague did smite.

51. He stroy'd their fruits, begotten first
in Egypt furi·ous,
their premier fruits of all their lust,
where Ham's seed dwelt in house.

52. But yet he led his people free,
like sheep he kept them aye,
as sheep in flock, most tenderly
in desert led their way.

53. He brought them out in sur·ety,
all fears that they might flee;
he overwhelm'd their foes at eye
in waves of foaming sea.

54. He brought them just within the coast [proximity]
of his good Sanctuary,
to this sweet Hill of virtue most,
which his right hand did buy.

[55.]

56. He pagans drave all out of place,
and Jacob's stock put in;
their heritage he set the space,
and met their lot by line.

57. But yet the Lord they tempted high,
and him provokèd still;
they turnèd quite his Law awry,
the signs of his good will.

58. They turn'd their backs, yea, did conspire,
as once their fathers went;
to their old wonts they did retire,
as sturdy bow in bent.

CONTINUED ON FOLLOWING PAGE

59. To rear hill altars was their trade,
whereby they moved him sore;
of idols graven their gods they made,
by which they grieved him more.
60. God heard this case; full wroth was he,
with indignation great;
at Isra·el exceedingly,
his sore displeasure fret,
61. that he [Israel] did shun his sacrary [shrine]
which once in Shiloh stood,
his tent, I say, pitch'd steadfastly
among old Adam's blood.
61. So he eftsoon [soon afterward] to thraldom [captivity] sent
his Ark, that was their strength,
which was their old, fair ornament;
their foes possess'd at length.
62. His folk he gave unto the sword,
with wars entangled so;
his heritage full sore he dear'd [hurt, injured]
in much displeasing woe.
63. The fire eat up their lusty men,
both young in arms and sides,
their virgins young not honor'd then
with wedlock songs as brides.
64. Their priests by sword were vilely slain,
religion set at naught;
no widows left which should complain,
before all slain by thought.
65. The Lord as one laid long in sleep,
at length from sleep awoke;
with wine refresh'd in heart full deep,
as giant strength he took.
66. His foes rearwards even down he fell'd,
their hinder parts he strake;
that most in shame they ever dwell'd,
so he their armies brake.
67. All Joseph's tribe he did refuse
his Ark to them to bring;
so Ephra·im he would not use;
he meant another thing.

CONTINUED ON FOLLOWING PAGE

68. But Judah's tribe he took him till,
wherein he bode in place;
and old beloved, sweet Si·on Hill,
he chase in lovely grace.
69. And there he built his Sanctu·ary,
as princely palace high;
he founded it as Earth to lie
in state perpetually.
70. And David meek he did elect,
his servant whom he loved,
to state so high from state abject,
from sheepecotes [pens] him removed.
71. He took them up in following
his ewes full big with young,
to guide his folk in pasturing,
his heirs of Jacob sprung.
72. And he them fed in faithful heart,
as Christ, anointed King;
he govern'd them in prudent part,
his reign all bliss did spring.

THE COLLECT. Almighty God, which art most bountiful feast-maker: we beseech thee, release our souls with that heavenly manna thy spiritual grace, that we, directed by the hand of thy providence, may continually dwell in the holy mount of thy chosen congregation; once redeemed by thine almighty hand, at the last to come to thy holy tabernacle, to joy with thee eternally, by the gift of thy Son Jesus Christ. To whom with thee and the Holy Ghost, be all honor and glory. Amen.

PSALM LXXIX. *Deus venerunt gentes* CM

THE ARGUMENT.

*The Church lament 'th the tyranny
of all her foes so fell [cruel, fierce];
her sins she wail 'th most mourningly,
yet trust of help full well.*

1. O God, now come be pagans wild,
thine heritage to waste;
thy Holy House they have defiled:
Jerusalem is razed.
2. Thy servant's corpse this heathen sect
hath cast to birds for meat;
thy saints' weak flesh they have reject
to beasts of Earth to eat.

3. Their blood they have like water shed
about Jerusalem,
and none there was to mourn the dead,
or yet to bury them.
4. We are become an open shame
to all our neighbors next,
but, mocking-stocks in laughing game,
on all sides we be vex'd.
5. O Lord, how long shall last thine ire?
for ever shall it be?
thy jealousy to burn as fire,
for ever shall we see?
6. Pour out thy wrath upon thy foes,
for pagans know not thee;
upon those realms which be too loose,
thy Name and power to see.
7. Devour'd they have true Jacob's place,
his seed and house lieth waste;
the Sanctuary of thy good grace,
the walls they have defaced.
8. Our former sins remember not:
make speed, shew mercy soon;
thou seest our grief, our woeful state,
how all we be undone.
9. help us, O God our Savi·or,
for praise of thy good Name;
our sins, our ill behavior
forgive, forget the same.
10. Lest heathen rail, and say in spite:
Where now is come their God?
thy servants blood, so shed in sight,
revenge, and shew thy rod.
11. O hear the sighs and sorrows deep
of captive men in bonds;
men judged to death see that thou keep,
shew forth thy strength of hands.
12. The blasphemy at thee so cast
by these, our neighbors' parts,
requite it them, O Lord, at last,
sevenfold on all their hearts.

CONTINUED ON FOLLOWING PAGE

13. So we, thy sheep and people true,
to thanks we shall agree;
thy praise our tongues shall still ensue,
to our posterity.

THE COLLECT. Prevent [Precede] us, O Lord, with thy great mercy before the zeal of thy wrath be kindled to vengeance: grant that we may be edified by the examples of such as have shed their blood for confessing thy Name; and that we, commended to thee by their petitions, may at thy mercy receive remission of our sins, Through, &c.

PSALM LXXX. *Qui regis Israel* CM

THE ARGUMENT.

*This psalm doth ask deliverance
from hard captivity;
in peace and truth, good Christi-ans [-tee-unz]
should pray Christ's Church to be.*

1. Thou Shepherd-King of Isra·el,
that Joseph led'st as sheep,
on Cherubim that sitt'st so well:
hear now, appear, and keep.
2. For Ephra·im and Benjamin,
and eke Manasses' sake,
stir up thy power and strength of thine,
and us to mercy take.
3. Restore us, God, to love again,
and shine on us thy Face;
if thou, Lord, wilt us visit plain,
we shall be safe by grace.
4. Thou Lord and God of Hosts, I say,
how long shall fret thine ire
against thy folk, which daily pray
to thee in meek desire?
5. Thou feed'st them full with bread of tears,
they mourn for woe at meat [meals];
thou givest them drink in weeping fears,
in heapèd measure great.
6. A cause of strife thou makest us be
to all our neighbors next;
they rail on us, and scorn'd be we:
our foes us sore have vex'd.

CONTINUED ON FOLLOWING PAGE

7. Turn us to thee, thou God of Hosts,
and shine thy Face on us;
keep us in peace, repress their boasts,
and whole we shall be, thus.
8. Thou didst translate [move] from Egypt dark
a vine, even so thou wouldst,
to plant it there, it was thy work,
whence pagans were expelled.
9. Thou madest it roam, first cleansed by hand
from Canaanites, the weeds;
and root it took, it spread the land:
these were thy godly deeds.
10. The hills were closed with shade of it,
the Hill of Sion house;
the boughs thereof did spread so fit,
like cedars glorious.
11. She did extend her branches wide,
to touch the sea's extremes;
in length it went along the side
of Euphrates the streams.
12. Why hast thou beat his closure down
to lay as open soil,
that they which walk from town to town
her grapes might freely spoil?
13. The tusky boar of wood, full fierce,
doth root it up; too stour [pron. *stoo-r*: strong, hardy],
a savage beast, whose meat is grease,
doth wholly it devour.
14. Turn thee, we pray, thou God of Hosts,
look down from Heaven in speed:
behold this vine in all our coasts [throughout our land],
and visit it at need.
15. The vineyard place behold also,
which thy right hand did set;
for thy Son's sake, defend thereto
the branch thou madest so great.
16. With fire brent [burnt] it is cut down,
thy wrath was cause in sight;
but they shall quail (when thou dost frown),
which wrought this deadly spite.

CONTINUED ON FOLLOWING PAGE

17. Extend thy Hand upon the man
of thy Right Mighty Hand,
upon the Son of Man that can
thy foes by strength withstand.
18. And so shall we no more recede
from thee, so wide to fall;
if thou revivest us, then indeed
thy Name extol we shall.
19. O Lord our God, turn us again
from erring far from thee;
shew us thy light of Face so fain:
all whole then shall we be.

THE COLLECT. Visit thy vine, O Lord, which thy mighty hand hath delivered from Egyptiacal bondage; that it may be revived continually by the bright visage of thy presence, & that it may joy prosperously to bring forth good works: to the laud of thy Name, Through Christ, &c.

PSALM LXXXI. *Exultate* SM

THE ARGUMENT.

*A song of joy to God
of Majesty above,
who giveth all thing abundantly
to them that him do love.*

1. Now sing ye joyfully
to God, our strength & rock;
yea, sing ye sweet in jubilees
to God, of Jacob's stock.
2. Strain up your psaltery,
and wrest your timbrels high;
with merry harp and virginals,
set out your melody.
3. Blow out with trumpet loud,
in new moon's feast, I say,
in time so meet, accordingly,
our solemn feastful day.
4. By statute thus enact,
it is for Isra·el;
from Jacob's God it is a law:
his worthy acts to tell.
5. God made in Joseph's seed
(for witness) this decree,

of Egypt Land when out he went,
where language strange heard he.

6. I did his shoulder ease
from burthens great and thick;
his hands escaped the daily toil
of making pots and brick.
7. Thou criedst on me in stress,
I thee deliver'd rife [altogether];
in thunder close I answer'd thee,
first tried at floods of strife. *Selah.*
8. O then, my people, hear,
I will thee just assure;
O Isra·el, if hear thou wilt
my word, which shall endure:
9. Strange god thou shalt not have,
no other god to serve;
if this thou dost, and frowardly
from me thou dost not swerve.
10. I am the Lord thy God,
who thee from Egypt led;
then set thy mouth full open wide:
I will it fill full fed.
11. But yet my people thus
would never hear my voice;
no, Isra·el would none of me,
nor list [be pleased] in me rejoice.
12. I let them go, therefore,
their own hearts' lusts to sue [follow],
their crookèd ways to walk at will,
which they did after rue.
13. O that my people meek
had heard my document,
and Isra·el had walk'd my ways
with gentle heart's assent.
14. How soon would I at once
their foes have wrested down,
and turn'd my Hand against them all,
at them who first did frown.
15. God's haters should have kneel'd,
at heels of them to lay;

though lyingly they had it meant,
their days had last'd for aye.

16. Yea, them he would have fed
with flour of finest wheat,
and out of rock them had I fill'd
with honey, pleasant meat [food].

THE COLLECT. Open thou, O Lord, the mouths of us thy suppliants to rebound out the praise of Thy glorious Majesty; and that we, renouncing all Egyptiacal works of dark ignorance, may rejoice in the advancing of thy Blessèd Name. Through. &c.

PSALM LXXXII. *Deus stetit in Synagoga* CM

THE ARGUMENT.

*This psalm is threat and lesson good
to judges' stately rooms;
amid the Jews, as Christ he stood
and blamed their wrongful dooms* [pronounced judgments on their misdoings].

1. God stand'th in midst of princes high,
when they to council fall;
and judge he is, their deeds to try:
he judgeth their judgments all.
2. He once shall say: How long will ye
give sentence wrongfully?
how long will ye acceptors be
of persons, wickedly? *Selah*.
3. Defend the poor and fatherless,
speak law to their behove [benefit];
of men afflict in heaviness,
in right their cause approve.
4. The needy's suit [plea], rid ye his cause,
deliver him with speed;
and pluck the poor from all the claws
of wicked bribers dread[ed].
5. They nothing know nor understand,
they walk in darkness deep;
the bases reel of all the land,
for right men mourn and weep.
6. I said no less: But God's ye be,
so high I you esteem'd;
of God Most High, as children free,
I you in office deem'd.

7. But ye shall die as wretched men,
to children most unlike;
to tyrants like as one of them,
ye all shall fall in dike [a ditch].
8. Rise thou, O God, judge thou the land
where wrong hath such excess;
to heritage, thy mighty Hand
shall claim all heathenness.

THE COLLECT. Grant us, O Lord: thy grace to decline from wrongful dooms in judgment, as thou commandest it unto us, that we may relieve the needful suits of thy poor afflict servants; whereby we may be associated to the elect number of thy children. Through Christ, &c.

PSALM LXXXIII. *Deus quis similis* LM

THE ARGUMENT.

*The Hebrews here do invoke
their God for help against men's spite;
the Church this psalm doth renovate,
in her distress, to scape all quite.*

1. O God, our God, within thy self
hold not thy tongue, this mu·et [Fr. *moo-áy*: muteness] still,
nor silence keep, but keep our health;
stay not, O God, but punish evil.
2. For lo, thou seest what murmuring
thine enemies make, most arrogant,
how high aloft their heads they bring
who thee do hate, how proud they vaunt.
3. They have in guile their counsels take,
in ire against thy people poor;
conspired they be, close drifts they make,
and all thy saints they will devour.
4. They said: Come on, let us them rout,
even quite from out all nati·ons [-*see-unz*],
of Isra·el the name to root,
no man to be to name them once.
5. For they have laid their heads in one,
together knit in heart and mind;
confederate they be, each one,
against thyself, like beasts unkind.
6. The tents where keep the Edomites,
the Ishmaelites, with might and main [hand],

with them be join'd the Moabites;
the Hagarenes, they fume again.

7. So Gebal folk, and Ammon too,
beset in league with Amalek;
the Philistines with them do go,
and they that dwell in Ty·re [-er] eke.
8. To them be knit th' Assyrians,
a people fierce and strong in arms,
Lot's children high; they would advance,
whose strength they be, to work their harms. *Selah.*
9. But do to them as Midia[n]
did feel thy hand and angry look,
as eke thou didst to Sisera,
to Jabin eke, at Kison brook.
10. They whole on heaps at Endor quail'd,
no grave received their bodies dead;
God's hand them all so countervail'd:
as dung on Earth their carcass spread.
11. Make them withal their princes gay,
to Oreb like, and Zeëb also;
as Zebah and Zalmunna,
make all their peers [nobles] like them to go.
12. Who said in pride: Let us possess
God's Temple high, to us to rise;
let us deface that holiness,
with all the rites and sacrifice.
13. Make them, my God, to be in sight
all like the wheel down hill that slideth;
and let them be as stubble light,
toss'd high with wind, that never bideth.
14. And like as fire that brent'th [burns] the wood,
the rage whereof no tree can flee,
as flames the hills where forage stood
do waste for heat, and parchèd be.
15. Even so, O God, all them pursue
with thy great storms and tempests stour [pron. *stoo-r*: strong, hardy];
in thy sore wrath, make them to rue,
all foul dismay'd, in heart to lour [scowl, be downcast].
16. With vile reproof their faces fill,
with very shame confound them all,

that they might search thy Name and will,
O Lord, to thee that they might fall.

17. Be they abash'd and vexèd still,
yea, more and more, both day and night,
and let their fames all shame bespill:
destroy their flesh, but save their spir't.
18. That they may know that thou alone,
whose Name Divine Jehovah is,
art Rock Most High, against our foë[n] [arch. pl. foes],
above the Earth that sitt'st in bliss.

THE COLLECT. O shake and discuss from us, most loving Lord, all superfluity of error: that we may
so defy all heathen vice, to fear and worship thee only, Who in highest majesty reignest on all the Earth,
Through Christ.

PSALM LXXXIV. *Quam dilecta* CM

THE ARGUMENT.

*As David long'd God's house to walk,
where civil wars him drew,
so should we love Christ's Church in spir't,
his heavenly Face to view.*

1. O God of Hosts, how lovely be
thy tabernacles all,
where God ye reign'st in grace & truth,
for help at need to call.
2. My soul doth bren [burn], in love it melt'th,
it long'th God's courts to see;
my heart and flesh doth pant and cry
with God of life to be.
3. Yea, there her nest the sparrow build'th,
the swallow there may breed:
thine altars nigh, Lord God & King,
where wand'ring wars I lead.
4. O well is them, their hearts be blest
who may thy house frequent;
they may sing out thy lauds always,
to joy in mind content. *Selah.*
5. O happy men whose help thou art,
hearts thy paths do seek,
whose souls, inspired, do joy to walk
thy ways in credence meek.

6. They, passing here this vale of tears,
yet wells of joy they find;
their pools at full with heavenly showers
shall flow, for rest of mind.
7. From strength to strength, from faith to faith,
to God they shall go still,
till they by flocks each one appear
with God in Sion Hill.
8. O Lord of Hosts & God of strength,
hear ye my heart's request
with open ear; hearken, God
on whom doth Jacob rest. *Selah.*
9. Behold, O God, Protector good,
our state in all assays [angles];
behold thy Christ's anointed Face:
for grace thy people prays.
10. In thy good courts one day pass'th more
than thousand days elsewhere;
I rather wish God's door to keep,
than proud men's halls to tear.
11. For God the Lord is light and shield,
he glory giveth, and grace;
no good thing he shall hold from them
who godly life embrace.
12. O Lord of Hosts, O puissant [powerful] God,
I must conclude for right
that man is blest and blest again
who trust'th in thy great might.

THE COLLECT. Almighty God, which art the eternal founder of all the heavenly mansions above:
grave in our hearts such elevations of ghostly meditation to behold thy passing goodness thou bearest
to mankind; that we may be found worthy to ascend up to thy celestial place in Heaven. Through Christ.

PSALM LXXXV. *Benedixisti Domine* CM

THE ARGUMENT.

*Man here maketh suit [plea] for sin who felt
deserved captivity;
and shew'th what health Christ's Kingdom dealt,
to man's felicity.*

1. Against thy Land become thou art,
O Lord most graci·ous [-see-us];

thou hast return'd from Jacob's heart
his thraldom [captivity] burdensome.

2. Thou hast forgiven thy people's sin,
that was so hugely grown;
yea, all their sins thou cover'dst in,
whereby thy grace was known. *Selah*.
3. Thou hast restrain'd thine heat all quite
from indignati·on [-see-un];
thou hast withdrawn thy Face and sight
from wrath's destructi·on [-tsee-un].
4. Whole turn us then, O God our wealth,
to grace, that we convert;
remove thine ire, impart thy health,
forgive our foul desért [deserving].
5. Eternal God, against us thus
for ever wilt thou threat?
shalt thou thine ire stretch out to us,
from age to age, so great?
6. Uphold thy word: to us return,
and quicken us again;
so shall thy flock no longer mourn,
but joy in thee full fain.
7. Shew us thy grace, O Lord of power,
that it we may perceive,
and give to us thy Savi or
that health we might receive.
8. Plain will I hear what God shall speak,
for peace he shall denounce [proclaim]
to all his folk, and lovers eke,
that they their vice renounce.
9. All they, no doubt, who will him fear
is his salvation nigh;
his glory then shall just appear,
in all our land at eye.
10. Right friendliness and verity,
they shall each others sic meet;
so righteousness and peace from high
shall kiss each other sweet.
11. Known truth from Earth shall then out spring
with all good fruits aright,

for righteousness, all flourishing,
from Heaven shall cast her sight.

12. Even thus, the Lord shall manifest
his bounteous goodness near,
that full our land, with grace possess'd,
all godly fruits shall bear.
13. Right justice eke shall be his guide,
that straight may good man walk;
his ways and gate her steps shall stride,
no time the right to balk.

THE COLLECT. Pardon, O merciful Lord, the sinfulness of all thy people: and shew to us thy mercy and light, which may lead us into the way of peace by following the guidance and direction of thy righteousness. Through Jesus Christ.

PSALM LXXXVI. *Inclina Domine* 888888.4

[The verses within each stanza are divided to be sung responsively.
The repetition of the final hemistich (half-verse) may be sung in unison.]

THE ARGUMENT.

<i>Here David pray'th</i>	:	this psalm, I say,
<i>that Saul him fray'th</i>	:	with great distress,
<i>but Christ more true,</i>	:	yea, Christ doth pray,
<i>who once did sue [plea],</i>	:	as man in flesh,
<i>to scape all spite,</i>	:	but most for us;
<i>he this indite [express],</i>	:	and saith even thus:
		<i>and saith even thus:</i>

These ceasures [Lat. *caesurae*: pauses] have perfect sense read, severally or jointly.

- | | | |
|------------------------|-----|---|
| 1. Bow down thine ear, | : | <i>O Lord, hear me,</i> |
| for thee I fear | : | <i>as God Most High,</i> |
| whose favor kind | : | <i>my heart would see;</i> |
| I fain would find | : | <i>thy grace at eye,</i> |
| for poor I lie, | : | <i>all wrapp'd in thrall [bondage]:</i> |
| my want I spy, | : | <i>to thee I call.</i> |
| | | to thee I call. |
| 2. My soul preserve, | : | <i>for thine it is,</i> |
| aye thee to serve | : | <i>unfeignedly,</i> |
| so wholly bought | : | <i>it may not miss;</i> |
| keep then in thought, | : | <i>my Lord, said I,</i> |
| thy servant poor | , : | <i>to thee I call,</i> |
| to thee the more, | : | <i>withstand my fall.</i> |
| | | withstand my fall. |

3. Extend thy grace, : *save me, O Lord,*
and shew thy face : *all lovingly,*
in mercy so : *thy grace afford,*
I stand thereto : *assuredly,*
whereto I hied : *to seek for ease,*
and daily cried; : *I will not cease.*
I will not cease.
4. O Lord make glad : *thy servant's heart,*
my state full sad, : *and soul is fret,*
to thee I go, : *from thee to start*
from all my woe, : *I will not yet;*
I mourn to thee : *in souls disease,*
though high thou be, : *I trust to please.*
I trust to please.
5. For kind thou art, : *O Lord of grace,*
of gentle heart : *and merciful,*
to all alike : *in every place,*
who will thee seek, : *most bountiful,*
in stable faith, : *thou art to spy,*
in thee who stay'th, : *who mourn'th in thee.*
who mourn'th in thee.
6. Again I say: My : *Lord, give care,*
to thee I pray : *in this, my moan:*
thou know'st my pain : *which now I bear;*
my foes restrain, : *I weep alone,*
expend my cry : *full bitterly,*
thou seest I lie : *all heavily.*
all heavily.
7. When troubles rise : *in dreadful days,*
in sundry wise, : *on thee I call,*
I draw thee near, : *in all my frays,*
for thou wilt hear : *when I am thrall [in bondage],*
then help me, send : *from Heaven so bright,*
as trust[worth]y friend, : *my heart to light.*
my heart to light.
8. None like to thee, : *O God Most High,*
of gods that be : *all day so sought,*
or wit, for might, : *for majesty,*
thy works be right, : *thy deeds be wrought;*
who will contend : *with thee in sight,*
as them to mend, : *O Most of Might.*
O Most of Might.

CONTINUED ON FOLLOWING PAGE

9. All people just : *whom thou hast form'd,*
now come they must : *to worship thee;*
O Lord, full low, : *with mind reform'd,*
and them bestow : *in heart most free,*
thy grace to praise, : *thy Name to spread,*
so good always, : *their doings lead.*
their doings lead.
10. For God art thou, : *thou wonders dost,*
as once, so now : *thou shewest thy might;*
thou madest all thing : *on earth and dust,*
the heavens do sing : *thy power in sight;*
no God but thee : *shall pagans need,*
as eye may see : *by Gospels read.*
by Gospels read.
11. Teach me thy way, : *O Lord, again,*
that sue I may : *thy truth so free,*
all walk to it, : *make me to strain;*
my heart; O knit : *in thee to lie,*
with reverence : *to love thy Name,*
in confidence : *to fear the same.*
to fear the same.
12. I thee will thank, : *O Lord my God,*
with heart most frank, : *to sing thy praise,*
thy loving grace, : *so wide and broad,*
I will embrace, : *fall out my days;*
thine excellence : *I will proclaim,*
with diligence, : *to shew thy Name.*
to shew thy Name.
13. Thine acts to me, : *I must confess,*
full great they be, : *mine eyes doth see,*
thou ridest full quite : *my deep distress,*
by thy great might : *thou madest me free,*
my soul of late : *nigh gone and lost,*
from Hell the state : *all nethermost.*
all nethermost.
14. O God so great, : *the proud arise,*
at me they fret : *in numbers rife [plenteous],*
the worst of all, : *in cru-el wise*
they wish my fall, : *they seek my life;*
they fear not thee, : *they much do boast,*
thy face they flee : *in every coast [place].*
in every coast.

CONTINUED ON FOLLOWING PAGE

15. But thou, O Lord, : *yet God most meek,*
as truth record'th : *of loving breast,*
art pitiful : *thee poor to seek,*
to wrath but dull, : *to mercy press'd*
in grace and truth : *look thou on us,*
to moan in ruth : *all graci-ous [-see-us].*
all graci-ous.
16. O turn to me, : *and turn anon,*
my rock to be : *thy grace I crave,*
thy servant strength : *for which I groan,*
that I at length, : *my soul to save,*
with thee may, won, : *in thy clear house*
thy handmaid's son, : *all glori-ous.*
all glori-ous.
17. O shew to me : *for good some sign,*
some amity : *shew thou in sight*
against my foes : *though foes repine,*
thou heal'dst my woes : *to shame their spite,*
that they may see , : *and so agree;*
I stay'd by thee , : *in comfort free.*
in comfort free.

THE COLLECT. O Lord of all comfort and compassion: we beseech thee to cheer the countenance of the congregation of thine elect family, from all terrors of Hell and other hostility, so that we may be protected by the loving visage of thy grace in beholding our miserable travail that we have in this World; & that by thee we may have the dominion of our carnal affection, to tread them under foot. Through Christ.

PSALM LXXXVII. *Fundamenta eius* LM

THE ARGUMENT.

*This pleasant song describeth the state
of Christ's dear spouse, where Christ was born,
Jerusalem, most fortunate
to nurse both Jew and Gentile [for]lorn.*

1. God highly loveth Jerusalem,
whose bases strong be deeply set
in holy Mounts, sure laid in them:
Moriah, Sion, Olivet.
2. The Lord, I say, loveth Sion gates,
her ports and forts, her walls and towers,
above the rest for all their states,
of Jacob's tents and princely bowers.

CONTINUED ON FOLLOWING PAGE

3. hou City high, of God, no doubt,
where he doth reign in majesty;
high things be said to set thee out,
to blaze thy power and dignity. *Selah.*
4. I Rahab's realm and Babylon's,
will bear in mind, such shall know me:
lo Ty·re's, [-err's] lo Philisti·ans[-ines],
lo Moors,' most far there born is he.
5. Of Sion thus it shall be said
that he and he was born in her;
but he that is far highest laid,
is he that her confirm'th most clear.
6. The Lord for truth shall it record,
the people, when he regist'reth,
that he, so high, that lovely Lord,
was born even there, and there he lieth. *Selah.*
7. All singers there and trumpeters,
their songs & hymns shall sweet rebound;
fresh lively springs with all their cheers
shall praise this Lord, or grace most bound.

THE COLLECT. Almighty God, the only foundation of our faith, which dost build the gates and strength of thine eternal Majesty to be seen in the hearts of thine elect, as it were upon thy Holy Hills fenced and beset round about by thy righteousness: grant us, we beseech thee, to glory in thy true Faith, and to declare the benefit of thy Son's Redemption wrought for our souls by his Incarnation. To whom with thee and the Holy Ghost, &c.

PSALM LXXXVIII. *Domine Deus* CM

THE ARGUMENT.

*Here is a moan most piteous,
of man afflict in stress;
it paints Christ's death most dolorous,
his sepulture in flesh.*

1. My loving Lord and God of grace,
on whom my health depend'th,
both day and night, before thy Face,
my cry I have extend.
2. O let, therefore, my prayer soon
come now before thy sight;
incline thine ear, and hear my bone [complaint]
with tears which I indite [express].

3. My soul is full of miseries,
in woes full gorged. I roar;
my life in sight to all men's eyes
is even at death his door.
4. As one of them I am esteem'd
that tumble must in pit;
a silly man I am but deem'd,
so void of strength I sit.
5. As free (from toil) among the dead,
as wounded sleep in grave,
who far from mind be sunk as lead,
whom, slain, thy hands now have.
6. In pit most deep thou hast me thrown,
in Death's and Hell's despair,
in places dark, down low bestow'n,
where cometh no light nor air.
7. Thy fury, Lord, lieth hard on me,
oh, strife on every side;
and vex'd thou hast both heart and eye,
with all thy storms full tried. *Selah.*
8. Thou hast driven far my friends from me,
acquainted most to see;
abhorred of them thou madest me be:
thus bound, I cannot flee.
9. My sight doth fail for heaviness,
to thee, Lord, yet I cry;
no day from thee, Lord, would I cease
to lift my hands full high.
10. Thy marvels great wilt thou devise
to work to buried men?
or else shall spir'its to life arise,
thy lauds to sound again? *Selah.*
11. Or shall my grave thy pity tell,
when once thou hast me slain?
or shall thy Truth be proved so well,
when I, destroy'd, am lain?
12. Thy wondrous works, which wrought thy hand,
shall darkness them express?
or shall thy justice shine in Land
of mere forgetfulness?

CONTINUED ON FOLLOWING PAGE

13. To thee, O Lord, my prayer went;
to whom else should I go?
yea, still my suit [entreaty] shall thee prevent [precede]
at morn, while last'th my woe.
14. Why then, O Lord, abhorrest my soul,
all help from me to wind?
why hidest thy Face from me so whole,
that I no grace can find?
15. Afflict I am, at point to die,
from youth thus have I been;
in heart astound thy dreads feel I,
so fearful they be seen.
16. Thy sou·r wraths, so multiplied,
have overwhelmed me;
thy terrors eke, which sore abide,
have stroy'd me whole to see.
17. They daily did pass over me,
as water surges high;
they compass'd me in certainty,
even round about, full nigh.
18. Both friend and kin from me full far,
thou hast put whole away;
my friends that were famili·ar [-lee-ar],
in dark from me they stray.

THE COLLECT. O Lord, the Redeemer of all, which art marvelous in the procuring of our health and salvation, which by thy descension into Hell were made as one among the dead: hear the timely prayers of thy family, praying to be delivered from our perverse enemy laboring to bring us into bondage; grant this, O Lord. Who livest and reignest with the Father. &c.

PSALM LXXXIX. *Misericordias* Domini CM

THE ARGUMENT.

*The letter here describeth to ear
the state of David's reign;
the Spir't to heart doth this impart,
that Christ shall aye remain.*

1. God's mercies all with song I shall
for ever sing and play;
with mouth, even still, express I will
his Truth from day to day.

CONTINUED ON FOLLOWING PAGE

2. For thus I said: His mercy staid
for ever shall remain;
thou shalt confirm thy truth most firm
in Heaven, and it maintain.
3. With Abraham in league I am,
who was my chief elect;
to David, lo I swear even so,
for him and all his sect:
4. I will thy seed prepare, indeed
for ever, world to end;
I will advance thy governance,
for aye thy reign extend. *Selah*.
5. The heavens, O Lord, shall just record
thy marvels great indeed;
even so, thy saints, without restraints
thy Truth in Church shall spread.
6. For who compare so boldly dare
with God in Heaven so clear?
whom can we seek the Lord so like,
among God's children dear?
7. This God of bliss most puissant [powerful] is,
amidst his saints, each one;
most lovely fear to him they bear,
which stand about his throne.
8. O Lord and God of Hosts so broad,
who, (Lord), so strong as thou?
even round about, thy Truth fall'th out
to them which thee allow.
9. Thou canst repress the sea's excess,
by power imperi·al;
when they do swell in surges fell [cruel, fierce],
thou makest them down to fall.
10. Thou Egypt [up]braid'st and it so raid'st,
as wounded carcass proud;
thou scatter'dst wide thine enemies' pride,
such strength thine arm avow'd.
11. The heavens be thine with all their shine,
the Earth is thine, full sure;
the World so round, thou didst it found,
with all the furniture [everything in the World].

CONTINUED ON FOLLOWING PAGE

12. As North and South stood through thy mouth,
thy word them both did frame,
so Tabor west and Hermon east;
both hills shall joy thy Name.
13. An arm endued with fortitude
thou hast, omnipotent;
O let thine hand then strongly stand,
thy right hand high be bent.
14. As righteousness, so judgment is
thy throne and royal seat; [of authority]
with mercy, truth most jointly sueth [pleads]
before thy Face so sweet.
15. O then, most blest, such folk doth rest,
that joyeth and feel'th the same;
in thy pure Light, they walk shall right,
O Lord, to praise thy Name.
16. Thy Name so bright shall them delight,
all day to joy therein;
they always themselves shall raise,
by thy just word to win.
17. For thou thyself dost work their wealth,
the joy of all their strength;
by thy good grace, thou shalt in place
lift up our horns [emblems, standards] at length.
18. On God is set our help so great,
our shield he is, to tell;
and he our King all health to bring,
that saint of Isra·el.
19. Thou spakest thus once in visi·ons [-zee-unz]
to thy sweet saints full nigh:
My help I laid to strong men's aid,
I chase and hunt'st *sic* him by.
20. I David found my servant sound,
I sacrèd [consecrated] him with oil;
him king made I right holily,
and lord of all the soil.
21. With him my Hand shall strongly stand,
my power shall him defend;
my valiant Arm shall whole him arm,
for strength I will him send.

CONTINUED ON FOLLOWING PAGE

22. No force so fine can undermine
his strength, to make him thrall [bound];
no crafty wile shall him beguile,
by wicked man to fall.
23. I down will bray [shout] his foes' array,
which shall his face resist;
his haters like I will them strike,
and stroy them shall my fist.
24. My faithfulness and gentleness
with him shall long abide;
in my good Name shall spring his fame,
his horn [repute] and strength full wide.
25. Unto the sea his reign shall be,
and he the lord of it;
his right hand shall rule rivers all,
on floods as chief to sit.
26. He me full grate shall invoke,
most frankly thus to say:
My Father thou, my God t'avow,
my health, my rock, my stay.
27. Yea, more then this, I will him bless,
my first-begotten son;
more high to stand than kings in land
that yet to earth be gone.
28. I will him keep my favor meek,
for ever him to love;
my covenant fast, to him so pass'd,
shall never void remove.
29. His seed even so shall stable go,
so deep I will it plant;
his regal powers shall days and hours,
as Heaven, stand vali·ant.
30. But if his seed from me recede,
and shall my Law forsake,
or yet shall balk in all their walk,
my judgment them to slake,
31. and shall, perchance, mine Ordinance
profane and cast it back,
or my precept as light reject,
to keep it shall be slack,

CONTINUED ON FOLLOWING PAGE

32. I will, no doubt, then visit stout,
to scourge their wickedness;
I will them smite with plagues in sight,
to beat their sinfulness.
33. Yet will not I my clemency
withdraw from them, to go
and loud to lie, so will not I,
my Faith to jeopard[ize] so.
34. I list]deem] not vain my pact profane,
though they defile their sooth [truth];
I will me take to that I spake,
to keep my word of mouth.
35. Once sware I did and testified,
my holiness to pledge:
From David's part I would not start,
as this may he allege.
36. That is, his seed should ever spread,
and never should decay;
his throne begun should shine as sun,
in my sweet Light to lay.
37. As moon in sight, it should be bright,
though oft it feel'th the clips;
these witness sure in Heaven endure,
to try my faith of lips. *Selah*.
38. But lo, as now what done hast thou,
thou hast abhorred thy Christ,
and him forsaked and abject maked, *sic*
at him displeased thou liest.
39. Of covenant made, thou break'st the trade
with this, thy servant, knit;
his regal crown, thou rent'st it down,
even flat on earth to sit.
40. His walls as waste thou batter'd hast,
and none thou leavest to stand;
thou break'st his forts & stroy'st his ports:
thine ire seem'th now so grand.
41. All they to spy which journey by,
tread down his reign in spite;
the neighbor next his state hath vex'd,
as laughing-stock in sight.

CONTINUED ON FOLLOWING PAGE

42. Who foes thereto in hatred go,
their hands thou lift'st on high;
the enemy coy, thou makest him joy
at it, his jests too wry.
43. Thou hast whole stint [reduced] his weapon's dint [capacity],
his edge of sword but blunt;
it had no power, as conqueror
to win, as it was wont.
44. Thus his renown thou pulsed a-down,
with darkness all obscured;
his scepter flat on ground is plat [on its side]:
despair he seeth assured.
45. Thou hast indeed thus shortenèd
his young and flowering days,
thou hast him clad with shame bestad [beset];
ashamèd thus, he lays. *Selah.*
46. How long by day, wilt thou for aye,
O Lord, thus hide thy face?
and shall thine ire thus burn as fire,
wilt thou this reign disgrace?
47. O call to mind in heart yet kind,
what brittle date I bear;
or hast thou wrought mankind for naught,
to stroy him thus in fear?
48. What man is he in life so free
that death shall never see?
can he escape his mortal shape,
from grave whole rid to be? *Selah.*
49. Where may we hold thy mercies old,
O Lord, where do they lie?
as thou didst swear in David's ear,
in truth most earnestly..
50. Then call to mind spite done unkind,
O Lord, to thine elects;
what taunts in breast I hold at rest
of divers peoples' sects..
51. Wherewith thy foes have wrought us woes,
O Lord, despitefully;
they threat us high, opprobriously,
no steps of Christ to spy.

CONTINUED ON FOLLOWING PAGE

52. We may conclude: though we be rude,
the Lord will turn again;
the Lord, therefore, for evermore
be blest. Amen. Amen.

THE COLLECT. Almighty God, most true in thy promises, and terrible yet in thy judgments:
grant, we beseech thee, that we may walk faithfully before thy holy face, to feel the comfort
of thy loving presence, and, where we be scourged at any time for straying from thee, that
yet again we may receive thy mercy; to glorify thy Name, Through Jesus Christ, &c.

THE END OF THE THIRD BOOK.

HERE BEGINNETH THE FOURTH BOOK OF PSALMS.

PSALM XC. *Domine refugium* CM

THE ARGUMENT.

*The woeful life of man for sin,
here Moses painted clear;
God's grace advaunt 'st [you drive out] man's state deject:
Christ's advent cravèd here.*

1. O Lord, thou hast our refuge been,
as Sanctuary most free,
in time now past from age to age,
to whom safe might we flee.
2. Before the hills had full their shape,
ere Earth & World was made,
from world to world, true God ye art:
thy power shall never fade.
3. Thou dost retract man's life to dust,
thou so dissolvest his train [sway],
and sayest eftsoons [soon afterward]: ye Adam's seed,
Return to life again.
4. A thousand years in thy good sight
as yesterday that was;
though long they seem, yet swift they slide,
as nightly watch doth pass.
5. Thou makest them flow as floods in course,
as dreams they vanish light,
as early grass in sodenty [suddenness]
doth change his hue and plight [appearance];
6. which flower'th at morn, & grow'th full green,
& gathereth strength full gay;

but reap'd it is at night full dim,
and withereth dry away.

7. Alike, we waste and fall away
when thou art wroth for sin;
and while this sense of wrath doth last,
afraid we be therein.
8. Thou hast detect before thy Face
our sins, full open laid;
our hidden crimes, our secrecies,
thy Face hath bright dewray'd [revealed].
9. For all our days do slide away,
in thy displeasing wrath;
we spend our years as tale is told,
that brittle pleasure hath.
10. Our years in days be seventy, sealed,
though strength won eighty, mo[re];
that pride at last were pain and grief:
it pass, and hence we go.
11. Thy wrathful power who can comprise?
no man by reasoning;
for more ye man doth fear thy power,
thy wrath him more doth wring.
12. That we our days may number right,
O teach this wit to us;
their date so frail shall make our hearts
apply to wisdom thus.
13. Be thou return'd, O Lord, we pray,
how long wilt thou depart
thy servants rue, most pitiful,
intreatable in heart?
14. Refresh us, Lord, and fill us full
with thy sweet, early love,
to joy a while to sing thee lauds
while we our breath can move.
15. And cheer our hearts with days as good
as thou hast us afflict,
and as our years have smarted long,
with heavy scourges strick'd [struck].
16. Thy servants teach thy work divine,
their state thy grace to see,

that thy renown may so appear
to their posterity.

17. The cheerful grace of God our Lord
remain on us, as now;
our works of hands confirm in us:
our hands, O prosper thou.

THE COLLECT. Almighty and everlasting God, which art our defensible refuge in this, our brief space of life, which we perceive to be miserable: we beseech thee, not to press us with the burden of thy heavy indignation, but so nurture us with thy fatherly rod, that we may desire these eternal days of rest; where thou, with thy Son and Holy Spir't, reignest eternal God. To whom, &c.

PSALM XCI. *Qui habitat in adiutorio* CMD

[The two quatrains within each stanza are sung antiphonally, as indicated by italics.]

THE ARGUMENT.

*The faithful man doth here confess
that God's defense is strong
against all grief that him can press,
to scape all woe and wrong.*

1. Who under fence and covert dwell'th
of God that is Most High,
he shall be sure in shadow well
by God of Heaven to lie.

*No doubt, of this ought man to have,
who proof thereof will make;
for God is strong us all to save,
if faith to heart we take.*

2. The just by faith may thus be bold,
to say to God so just:
Thou art my hope, my strength and hold,
my God in whom I trust.

*I have no hope in worldly thing
that may be seen or felt;
though things I use as need doth bring,
which God for use hath dealt.*

3. To make the scape, he will not miss
all crafty hunters' snares;
from pestilence that noisome is,
as far from other cares.

*When devil or man his soul will spite,
then God will help him free;*

*his body frail shall yet be quite [quit]
from plagues, how[ever] fierce they be.*

4. For under wing he thee shall hide,
his feathers thee to brood;
his Faith and Truth shall fence thy side,
as shield and buckler good.

*As once in th'Ark, their wings so wide,
the Cherubims did splay;
as useth the hen her birds to stride,
to keep the kite away.*

5. Thou shalt not need to be adread
for fears of all the night;
no dart so sharp shall make thee sad,
that flieth by day in sight.

*No horrors fell [cruel, fierce] shall so prevail,
to make thy heart aghast;
misfortune none shall thee assail:
God will eye thee so fast.*

6. Thou shalt escape all pestilence,
which walk'th in dark to noy,
of sickness sore to have defense,
that high at noon doth stroy.

*No venom bait shall thee infect,
by devil or man be laid;
for God to thee shall it detect,
by whom it shall be stay'd.*

7. Though thousands fast to moraine [rock & earth debris] run
by thee, that dwellers be
on thy right hand, though thousands ten
do fall, thou shalt be free.

*Thou need'st not fear what fortune fall
to all the World beside;
thou shalt not stand so casu'al [-zoo-al: helpless],
for God shall be thy guide.*

8. Yea, both thine eyes shall make thee see
how proud men shall decay,
how faithless imps shall scourgèd be,
for their desèrt [deserving], I say.

*God shall his foes tread under foot,
who him & his did hate;*

*their lies and brags them shall not boot,
with all their cru-el state.*

9. For thou my God, mine only trust,
my hope thou art t'endure;
thou hast my soul thus made full just,
thy help to have right sure.

*Because thou hast affi-ance had
in God, who dwell'th so high,
he shall keep thee from chances bad,
and be thy Sanctuary.*

10. There shall no evil so chance to thee,
but all shall work thy wealth;
no plague shall nigh thy dwelling be,
to stroy thereof the health.

*Thou safe shalt dwell protected well
by God, if him thou fear'st,
from wrathful men that be so fell [cruel, fierce],
if faith to God thou bear'st.*

11. For he shall give his angels charge
on thee to cast their sight,
to see thy ways full set at large,
to walk therein aright.

*His angels be thy servants press'd
thy wealth and health to keep,
to work thy rest, to prompt thy breast,
thy God in heart to seek.*

12. They shall in hands bear thee alone,
to stay thy hold aloft,
lest thou shouldst hurt thy foot at stone,
else might thou fall, full oft.

*If God thou fear'st & keep his ways,
his Spir't will thee preserve;
thou need'st, no doubt, to walk in strays,
if God thou vow'st to serve.*

13. The lions fierce and adder fly,
on both them shalt thou go;
thou shalt tread down the lion's fry,
and eke the dragon, too.

*All venom beasts shall run from thee,
they shall serve thee at will;*

*the Devil so stout thy faith shall flee,
though he thy soul would spill.*

14. Because his hope on me he set,
I will him rid from shame;
I will him lift to make him great,
because he knew my Name.

*I will, saith God, my help him send,
in all his troublous days;
no better cause make me to bend
than that on me he stays.*

15. When he shall call and sue [appeal] to me,
to him I shall apply;
I will with him in trouble be,
and rid him, gloriously.

*His trust and faith shall not decay,
his love shall have reward;
though here he weep from day to day,
yet I his tears regard.*

16. With length of days, where life shall last,
I will him satisfy;
I will him shew, for loving tast[e: discretion]
my saving health so high.

*Though here oppress'd as vile outcast,
the just for right doth wail;
the greater joy, saith God, at last
shall chance to his avail.*

UNISON.

Who under fence and covert dwell'th
of God that is most high,
he shall be sure in shadow well
by God of Heaven to lie.

THE COLLECT. Extend, O merciful Father, through the invocation of thy Holy Name, thy loving tuition upon us, thy poor servants: that where we be too weak by our own strength to overcome the crafty and cumbrous assaults of our enemies, that yet by thy fatherly protection we may be defended against all their hostility; and so in patience pass over this mortal conversation to joy with thee in the length of days in thy blessed presence. Through. &c.

PSALM XCII. *Bonum est confiteri* CM

THE ARGUMENT.

*Of Sabbath day, (the solemn) feast
doth us excite by rest;*

*God's mighty works that we declare:
love him for all the best.*

1. A joyful thing (to man) it is
the Lord to celebrate,
to thy good Name, O God so high,
due lauds to modulate;
2. to preach (and shew) thy gentleness
in early morning light,
thy truth of word to testify,
all whole by length of night,
3. upon (the psalm) the decachord [scale]
upon the pleasant lute;
on sounding good, sweet instruments,
with shawms, with harp, with flute.
4. For thou hast joyed my fearful heart,
O Lord, thy works to see;
and I with praise will just rejoice
these handy-works of thee.
5. How glorious, O (blessèd) Lord,
be these, the facts of thine;
thy thoughts be deep, thy counsels high,
inscrutable, divine.
6. The brutish man (that is) untaught
is naught of this beseen;
the fool, as is the carnal man,
perceiveth not what it mean'th.
7. When evil men flower as (doth the) grass,
& wicked workers bud,
then shall they all come down at once,
for ever drown'd in mud.
8. But thou art high, (full high)
aloft, as Lord and president [commander]
for ever stand'st unmoveable,
and wise in regiment [preserving order].
9. For lo, thy foes, O Lord (so strong),
thy foes shall perish all;
and such as work all wickedly
shall have a shameful fall.
10. My horn [emblem] (and power) shall yet be raised,
as unicorn's is seen;

even now, I seem as sweetly dew'd
with oil of olive green.

11. Mine eyes (full out) their lust [wish] shall have
of all my waiting spies,
mine ears the same of crafty men
who up at me did rise.
12. The true (elect) and righteous man
shall flourish like the palm,
as cedar tree in Lebanon,
himself shall spread with balm.
13. Deep planted they (in roots), always
in God's sweet house to bide,
shall flourish like in both the courts
of this, our God and guide.
14. In age (most sure) they shall increase
their fruit abundantly;
well-liking they and fat shall be,
to bear most fruitfully.
15. That is (to say), they out shall preach
this Lord's true faithfulness;
who is my strength & Mighty Rock,
who hateth unrighteousness.

THE COLLECT. Almighty God, which art the continual joy and perpetual felicity of all thy saints, whom thou dost inwardly water with the dew of thy heavenly grace, whereby thou makest them to flourish like the palm tree in the celestial courts of thy Church: we beseech thee, that thou would so discuss [remove] from us the burdenous weight of sin, that we may enjoy their fellowship. Through. &c.

PSALM XCIII. Dominus regnavit decorem CM

THE ARGUMENT.

This pray'th in faith when storms arise,
in trust of help full sure;
but here in reign is Christ bewray'd [revealed],
and how his Church shall [en]dure.

1. The Lord is King in his array,
the Lord is clad with strength;
he girt himself; the World is sure:
it cannot reel at length.
2. Thy Throne is strong, preparèd sure
from time all out of mind;

thou art that art, all durably,
which never end shalt find.

3. The floods have lift aloft, O Lord,
the floods have lift their voice;
the streams assurge with grievly waves,
thy foes to high rejoice.
4. But far above all rage of floods
or dreadful storms of sea,
doth God surmount more excellent
his enemies, all to slay.
5. Thy word is sure, thy testament
is tried in all assays [tests];
all holiness doth deck thy house,
O Lord, for years and days.

THE COLLECT. Most marvelous God, which art begirt round about with all godly majesty and power, as thy handy-works in the creation and situation of Heaven and Earth do manifestly declare: hear us, we beseech thee, thy humble suitors, and inspire into our hearts fast faith to believe thy word, perfect our souls to confess it in tongue; and confirm us to shew the holiness thereof in our life, to the glory of thy Name. Through Jesus Christ. &c.

PSALM XCIV. *Deus ultionum Dominus* CM

THE ARGUMENT.

*The poor oppress'd doth help implore
against proud judges' might;
as Christ and high long heretofore,
be patterns good in sight.*

1. O God and Lord, Revenger right
of sin, Revenger God,
now shew thyself, declare thy might,
make haste to shake thy rod.
2. Be thou set up in majesty,
thou judge of all the land;
requite the proud accordingly,
and let them feel thy hand.
3. How long, O Lord, these wicked men,
how long triumph shall they,
thy people thus to overrun,
without both stop and stay?
4. They blatter out even what they list [please],
sore words they be, and proud;

all wicked imps will not desist
to vaunt and boast aloud.

5. Thy people, Lord, full sore they flite [dispute, wrangle],
thine heritage they vex;
their poor estates with wrongs they smite,
and threats thereto annex.
6. The widow, lo the stranger eke,
they murder craftily;
the fatherless they quell alike,
though dear to thee they lie.
7. Their mouths thus speak, as hearts devise:
Tush, God seëth naught of this,
nor Jacob's God shall this advise:
in this he is remiss.
8. Ye dolts of all most brute to see,
betime yet understand;
when prudent, wise when will ye be,
ye fools, I say, so fond [deluded]?
9. Can he be deaf which made the ear,
how hearken should not he?
who made the eye, can ye him [IO] blear [obscure],
that he should nothing see?
10. Or he that checks the heathen, else
shall he not you reprove?
and he that man all wisdom tells,
shall he not you remove?
11. The Lord doth know the thoughts of man
to be both fond [fond foolish] and vain;
your open wrongs, how can the, then
escape deservèd pain?
12. Then happy is that man, and blest,
whom thou dost chastise here;
and whom by love in law thou teach'st,
O blessèd Lord most dear.
13. To make him sit with pati·ence [-see-ense],
in dreadful days at rest,
while that to men of violence,
their pit be digg'd and dress'd.
14. For God, no doubt, will not reject
his people, them to fail,

nor yet forsake his lot elect,
to make them long to wail,

15. until that right be turn'd again
to doom [judgment], as just it ought;
and follow it shall they full fain,
whose heart hath justice sought.
16. O who will up for me to stand
against malignant spies?
or will with me conjoin his hand,
at wicked men to rise?
17. If soon the Lord had sent none aid
to me in mine unrest,
it had not fail'd; my soul, dismay'd,
had dwelt in grave, oppress'd.
18. But when I said, my foot doth reel
to note the World's disdain,
then help, O Lord, thou didst me deal:
thy grace did me sustain.
19. As careful thoughts in store did rise
when thus my heart did boil,
thy comfort so did me reprise
my soul to scape the foil.
20. Shall wicked Seats of tyranny
cleave fast to thee, as thence
that thou should feign to scourge thereby
the poor, by law's pretense?
21. They cloyen [arch. pl.] in one, in companies,
against the just man's life;
the guiltless soul of wicked vice
they whole condemn in strife.
22. The Lord yet was to me in stress
a refuge strong of fence;
my God was Rock as inaccess [inviolable],
my trust and confidence.
23. He shall them quit their crafty guiles,
as they did others cloy;
God shall them slay for all their wiles:
our Lord shall them destroy.

THE COLLECT. Nurture us, O Lord, with the sincere doctrine of thy blessed word: be thou to us
a refuge in time of tribulation; so guide us by true knowledge and understanding of thy word that
we never fall from thee. Through Jesus Christ. &c.

PSALM XCV. Venite 10.8.10.8.10.8.10.8

[The The verses within each stanza are divided to be sung responsively, and are repeated.]

THE ARGUMENT.

This cheerful psalm
This cheerful psalm
due lauds to God
due lauds to God

doth invite us in voice
inviteth our voice
in our hymns to rebound,
in hymns to sound,

with lowly hearts
with lowly hearts
his word to hear
his word to hear

in his grace to rejoice,
that we rejoice,
as we duly be bound.
as we be bound.

1. O Come in one,
O Come in one
and him recount
and him recount
- let us sing to the Lord,*
to praise the Lord,
for the stay of our wealth,
our stay and wealth,

all hearty joys
all hearty joys
to this strong Rock,
to this strong Rock,

let us duly record
let us record
to the Lord of our health,
our Lord of health.

2. His face, with praise
His face, with praise
his facts in sight
his facts in sight
- let us rise to prevent* [go before],
let us prevent,
to the World to denounce [announce];
let us denounce [announce].

Join we, I say,
join we, I say,
our psalms & hymns
our psalms & hymns

in our joyful assent,
in glad assent,
let us early pronounce,
let us pronounce.

3. For why? this Lord
For why? this Lord
for help at need,
for help at need,
- is a God of a might,*
is God of might,
upon whom we may call;
whom we may call;

a puissant [powerful] King
a puissant [powerful] King
he pass'th all gods
he pass'th all gods

in his radiant light,
in his bright light,
by his rule over all,
by ruling all.

4. All coasts of Earth
All coasts of Earth
his cells and grounds
his cells and grounds
- in his power do lie,*
by him do lie,
be they never so deep;
though they be deep;

- as fast by him be
as fast by him
and stoop to him,
and stoop to him,
- the mountains on high,
stand mountains high,
be they never so steep:
though they be steep,*
5. The Sea is his,
The Sea is his,
her rise and fall,
her rise and fall,
- as the work of his hands,
his work of hands,
with her mutable road;
with all her road;*
- the land from her
the land from her
whom God so stay'd
whom God so stay'd
- by authority stands,
by power stands,
for his stable abode.
for his abode.*
6. O then come we,
O then come we,
and prostrate lie,
and prostrate lie
- let us humbly adore,
let us adore,
be we down on our knees;
on both our knees;*
- he made us all,
he made us all,
both king and slave,
both king and slave,
- both the rich and the poor,
both rich and poor,
in their private degrees,
in their degrees.*
7. For God he is,
For God he is,
his people we,
his people we,
- as our Lord and our stay,
our Lord and stay,
in his pasture to rest,
in pasture near,*
- his flock of hand,
his flock of hand,
his voice to day,
his voice to day,
- for he lead us in way;
who lead'th our way;
if ye hear at the least,
if well ye hear,*
8. beware, say I,
beware, say I,
against his grace,
against his grace,
- that ye hard not your hearts
ye hard no hearts
when he bid you repent,
to you so meant,*
- as desert saw
as desert saw
like tempting day
like tempting day
- in a strife overwhart [all across, askew],
once strife ovewhart,
of an elvish intent,
of mad intent.*
9. In which pastime, as
In which pastime,
did tempt my strength,
did tempt my strength,
- your fathers aforen [arch. before]
your fathers old
to assay [try, attempt] what I could;
to prove my might.*
- They proved but me
- in a mock and a scorn,*

They proved but me *in scorn too bold,*
 where yet my works *might they see, if they would.*
 where yet my works *they saw in sight.*

10. Full forty years *did I chide with this age:*
 Full forty years, *I blamed this age:*
 great griefs by them *did I suffer in mind;*
 great griefs by them *I felt by this.*

I said even thus, *when I spied how they raged:*
 I said even thus, *to spy their rage:*
 They err in heart, *in my ways be they blind.*
 They err in heart, *my ways they miss.*

11. To whom I swear *in mine angry reproach,*
 To whom I swear *all wrathfully,*
 by their foul strays *was I forced thereunto:*
 by their foul strays *thus forced thereto:*
- if they so evil *to my rest shall approach,*
 if they so evil *my rest should see,*
 then blame have I *if it ever be so.*
 then blame have I *if it be so.*

THE COLLECT. Lord of all salvation: behold, we beseech thee, the sheep of thy pasture, redeemed by thy precious blood; grant that in prudence we accept thy voice to be ruled thereby, at last to joy with thee in thy rest perpetual. Through, &c.

PSALM XCVI. *Cantate* CM

THE ARGUMENT.

This Gentiles call'th to (Christian) faith,
in Christ to joy, their Head,
in whom all power and glory layeth,
to judge both quick and dead.

1. O sing, (I bid), to God the Lord
 a song of new device;
 let all the Earth his praise record,
 for grace most new shall rise.
2. (Unto) this Lord so new sing aye,
 and praise his majesty;
 be telling forth from day to day
 his great benignity.
3. To Gentiles, him, (look ye), declare,
 his glory tell them all;

 and shew all folk, with all your care,

his works most martial [-see-al],

4. For why? (No doubt) this Lord is high,
above all praise so famed,
to be most dread right worthily,
above all gods, so named.
5. For all, (even all) the heathen gods
be vain, be things of naught;
this Lord in Heaven hath his abode,
and heavens by him were wrought.
6. All glory, (praise, all) worship, fame,
be his as ornament;
all praise and power be his to name
in heavenly firmament.
7. Ye stocks (of men) and families,
of peoples, bring this Lord,
bring ye this Lord, as comely is,
all laud for power of word.
8. Yea, glory give (all ye) full true
to his sweet Name most high;
heave up your gifts, present him due,
his courts thus draw ye nigh.
9. Before this Lord, (his Face), bow down
before his holy grace;
ye dwellers all in field and town,
O dread his mighty Face.
10. Tell ye, (I say), the Gentiles all:
This Lord, his reign hath pight [pitched, established];
the World is fast, not like to fall,
and he shall judge in right.
11. Let heavens (so high) be glad, so pure,
let all the Earth rejoice;
let all the sea in furniture [all within it]
enhance their cheerful voice.
12. The (fruitful) fields and all therein
ought now rejoice full lite [vigorously];
then shall all trees in wood be seen
together joy in sight.
13. Before this Lord who (shortly) cometh,
for come to rule is he,

to judge the World, bright, brightful doom [judgment],

his flock by verity.

THE COLLECT. O God, Almighty Creator of Heaven and Earth, whose praise the whole ornament of them both doth daily magnify: we beseech thee, that as we confess the victory of the cross, so we may renounce all heathen error, to behold the glory of thy second coming with full joy of our consciences. Through Jesus, &c.

PSALM XCVII. Dominus regnavit LM

THE ARGUMENT.

*This psalm in spir't doth gratulate
Christ's kingdom clear, immaculate;
whereby such light hath God detect,
that truth was raised, and lies deject [refused].*

1. The living Lord doth reign as King,
the Earth, therefore, full glad may sing;
the isles may joy, so many seën [arch. pl. see]
that he is come to make them clean.
2. Thick clouds and dark be him about,
on wicked men to thunder stout;
both justice, right, and equity
of his high throne the bases be.
3. The fire him goeth before in sight,
with blazing [g]leams of fearful light;
by which full wide he doth enflame,
his foes to burn which scorn his Name.
4. His lightnings shine the World full out,
on every side hot sparks to spout;
the Earth at sight for fear doth quake,
no puissance [power] can resistance make.
5. The mountains high as ware did melt
at God, his Face thus present felt,
I say, at Face of Lord so high;
the Earth did feel his majesty.
6. The heavens declare his rightwiseness [righteousness],
when he by them striketh wickedness;
all peoples thus his glory saw,
how dread he is, whom all should awe.
7. Ashamed be all which idols serve,
who chose vain gods, from God to swerve;

ye angels all, which servants be,

come worship him, bow down your knee.

8. So Sion joyed in hearing this,
and Jewry joy'd in towns of his,
O Lord, for these, thy doom's [judgment's] intent,
that such should have sharp punishment.
9. For thou, O Lord, dost all excel
that here by low in Earth do dwell;
exalted far in Name thou art,
above all gods so new upstart.
10. O ye that love this Lord so high,
hate ye all vice of mammetry [idolatry];
he keep'th their souls who serve him pure,
from wicked hand to rid them sure.
11. Now light is sprung to righteous man,
that day from dark discern he can;
and joy is fall'n to rightful heart,
from whence no power can him depart.
12. Then joy, ye just, in this your Lord,
this light, his grace alway record;
his holiness well think and thank,
his Name confess, therein be frank.

THE COLLECT. O Lord, the Preserver of all thy faithful sants, on whom as on thine elect portion thou dost perpetually reign: inspire, we beseech thee, into our hearts the bright beams of the Scriptures of thy prophets and apostles; that whatsoever as yet remain in our hearts as savoring the old carnal blindness of our original darkness, may be illightened by the heavenly light of thy Holy Spir't. To whom, &c.

PSALM XCVIII. *Cantate* 10.10.10.10

[The verses within each stanza are divided to be sung responsively.]

THE ARGUMENT.

<i>Here thanks be done sent Christ his Son, all things that be such peace to see</i>	that God, (in word) most true, man's loss (again) to cure; must laud him (ever) due, restored (in Earth) so sure.
--	--

1. Sing ye all new
for he most true
his able hand
his arm so grand
*to God (a song) on high,
hath marvels (newly) wrought;
hath (won him) victory,
this health (to man) hath brought.*
2. The Lord of love
so man to move
his righteousness
*this health hath (open) laid,
to serve (in heart) aright;
he hath full (plainly) splay'd,*

- | | |
|--|--|
| for their redress | <i>to Gentiles' (eyes and) sight.</i> |
| 3. He call'd to mind
to Jacob kind,
the Earth all whole
O him extol, | <i>his (gentle) mercies free
his truth (and faith) to keep;
this health did (fully) see:
this God, (our Lord), so meek.</i> |
| 4. Thou Earth, sing out
in voice most stout,
to God, thy Lord,
thy songs record [recall], | <i>all whole, (I say), full glad,
with (gentle) music's sound,
(rejoice) for mercy had,
thou art most (duly) bound.</i> |
| 5. Yea, sing in harp
sing round & sharp,
with harp, bid I,
your voice apply | <i>to God (and Lord) so high,
with all thy (tunes and) strings,
with (note of) psalmody,
to joy these (Heavenly) things.</i> |
| 6. With trumpets blow,
both high and low,
make jubilees
for Lord he is | <i>with shawm so (sweetly) sing,
extend your (hearty) strength;
before this (Heavenly) King,
to serve, (I say), at length.</i> |
| 7. Let eke the seas,
this Lord to please,
the World so round
your voice rebound, | <i>rose out in (merry) cheer,
with all her (fish in) store,
and (all the) dwellers there,
to praise (this Lord) the more.</i> |
| 8. The floods alike,
this Lord to seek
the mountains high,
let them be by | <i>let (them now) clap their hands,
(with man) in joyful heart;
(so huge) above the lands,
to dance (with man) in part[s].</i> |
| 9. To God do this
for come he is
his justice sword
his equal word | <i>let it (in sight) be pljed,
(as Lord), to judge the Land;
the World shall (judge and) guide,
to all shall (evenly) stand.</i> |

THE COLLECT. Pour into our hearts, O Lord, thy healthful grace, which thou hast reveal'd to all Gentiles, so spread by the rightwiseness of thy gospel: we humbly beseech thee, that as thou once camest to be judged and condemned for us most miserable sinners, so at thy next return thou would grant us mercy to escape thy fearful judgment; for whom thou took'st upon thee to be condemned for the ransom of our sin. To whom with the Father, &c.

PSALM XCIX. *Dominus regnativit irascantur* LM

THE ARGUMENT.

*Sweet Christ, his reign this psalm compriseth,
as rabins all can say, no less;
God grant that they with us would rise,*

to sing these thanks to him in flesh.

1. The Lord to reign is bent therein,
all folk ought then his presence dread;
he sitt' th betwixt the Cherubim:
let all the Earth then quake, I read.
2. This Lord is great in Sion seen,
where power he shew' th, & ruleth with love;
and high he is on all the heathen,
if they alike their hearts would move.
3. O let them all thy Name confess,
the bad to beat, the good to bless;
for great it is in fearfulness,
the power thereof most sacred is.
4. All princely power loveth equity,
and equity thou brought' st in sight;
in Jacob's stock thou didst apply
to judgment true, and justice right.
5. Our Lord, this God, O magnify,
both Jews and Greeks your ways relent;
to his footstool, his sacrary [shrine, repository],
bow down your knees, most reverent.
6. As Moses meek, so Aaron grave
were chief his priests, so Samu·el [-moo-el],
among them were his power to crave;
they cried to God: he heard them well.
7. To them in cloud spread pillar-like
he spake, as all the people saw;
they did his hests [commands] and statutes keep,
which he them gave in pact for Law.
8. O Lord, our God, thou heard' st them just,
and sparedst them, Lord, for thine own sake;
yea, when with plagues thou didst them thrust,
for foul attempts which they did make.
9. Extol this God, our Lord, so free,
fall down before his Holy Hill;
for God, our Lord, in majesty
most sacred is, and just in will.

THE COLLECT. Thou art both Lord and King, we most humbly confess it, right dear Savior, although the Jewish pharisees say the contrary; thou only govern' st the hearts and conscience of men, and by thy only grace dost justify the same: we beseech thee, so to raise up the pillar of thy heavenly light to shine

to our souls, that we may be alway defended from all error and adversity, to offer unto thee the sacrifice of prayer in thanksgiving. Who livest & reignest, one God, with the Father. &c.

PSALM C. *Iubilare Deo* LM

THE ARGUMENT.

*All men of breath but temporal,
which pilgrims walk this earthly ball:
to joy be bid here several,
to God in days most festival.*

1. O joy, all men terrestri·al,
rejoice in God celesti·al;
I bid not Jews especia·l [-see-al],
but Jews and Greeks in general.
2. Serve ye this Lord heroical,
with joy of heart effectua·l [-too-al];
seek ye his sight potenti·al [-tsee-al],
with hymns of mirth most musical.
3. Know ye this Lord imperi·al
as God us made, original,
not we ourselves; he us doth call
his folk, as flock kept pastoral.
4. His gates and courts tread usu·al [-zoo-al],
with lauds and hymns poetical;
give thanks to him continu·al [-noo-al],
and bless his Name most liberal [bounteous].
5. For why? this Lord, so principal,
is sweet, his grace perpetu·al [-too-al];
his truth of word stand ever shall:
with hundred thanks, thus end we all.

THE COLLECT. O Lord and Father of all honor & glory: shew us thy mercy, and grant thy grace that we may spiritually rejoice in the laud of thy Name, and so in spir't to serve thee; that we may feel in our hearts the delectable comforts of thy true promises made to us the poor flock of thy pasture, so to join to thee our loving pastor, to come at the last to thy heavenly fold. Where thou reignest with the Father and Holy Ghost, one God, &c.

THE END OF THE SECOND QUINQUAGENE.

THE THIRD AND LAST QUINQUAGENE OF DAVID'S
PSALTER, TRANSLATED INTO ENGLISHE METRE.

PSALM CI. *Misericordiam et iudicium* 888.4

THE ARGUMENT.

*When David long was kept from reign,
this psalm he sang to ease his pain;
how kings should rule here see you plain,
as he would fain.*

1. Both mercy meek & judgment right,
in metre's song I will indite; [express]
to thee I will, Lord, sing in sight,
with heart's delight.
2. I will my life bear straight in way,
if thou from me goest not astray;
in all my house clean heart shall lay,
without deny. [denial, refusal]
3. To wicked deed none eye shall stand,
and hate I will all rebels' band,
to join with me I will withstand
with heart and hand.
4. A froward heart and willful stout
from my whole sight shall flee full out;
to me shall clout no wicked rout,
without all doubt.
5. His neighbor who sting'th privily,
him will I stroy all utterly;
I will not bear proud heart or eye,
with pleasure high.
6. True men in Earth I will me get,
most nigh to eye with me to set,
who walketh more straight shall serve me bet[ter],
without all let.
7. From far my house they shall be sent,
who guiles can forge or lies invent;
none eye on them shall firm be bent
with mine assent.
8. Yea, soon by day I will deface
proud men in Earth of wicked trace,
to drive all shrews [a small mammal] from God's good place,
without all grace.

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THE COLLECT. Almighty God, which art God of power incomprehensible, which shewest

to thy servants jointly both mercy and judgment: grant, we beseech thee, so that we may faithfully love thee, truly to follow thee in all godliness. Through Christ, &c.

PSALM CII. *Domine exaudi* LM

THE ARGUMENT.

*Here man in ear most piteously,
wish'th Sion built, defaced in shame,
he moveth his long captivity,
Christ's heavenly Church wish we the same.*

1. O Lord, to thee I cry and call,
my prayer hear, O lovingly;
thou art my Lord, most liberal,
receive my suit, admit my cry.
2. While thus I mourn, hide not thy face
from my distress, so wrathfully;
incline thine ears and hear my case,
but soon, in haste, O answer make.
3. My days like smoke slide fast apace,
consume they do, no rest they take;
as fi·rebrands, my bones are brent [burnt],
their lively powers my spir'ts forsake.
4. My wounded heart lieth impotent,
as wither'd hay cut down by scythe;
to eat my bread from me it went,
on me so sore this trouble lieth.
5. For groaning loud in this distress,
my woeful heart, oh, pant'th and sigh'th;
that scant to skin cleaveth any flesh,
my bones be seen, thus waste I lay.
6. Like pelican in wilderness
I am which sing, but well away;
as owl that fleëth all birds in sight,
in desert dark, which loveth to stray.
7. Full watch I keep, both day and night;
mine eyes no sleep can take for moan,
to sparrow like that leaveth her flight
in houses' eaves, which low'reth alone.
8. All day my foes do me revile,
with taunts they sport, when I do groan;
these boasters mad at me so vile,

against my soul all sworn they be.

9. My bread that I eat all this while
was ashes like in taste to see,
my drink with tears, with weeping mixed,
so many griefs afflicted me.
10. My soul with cares was full besprent [sprinkled],
to note thy wrath and heavy frown;
thou lift'st me up as I were strength'd,
but soon, most weak, thou threw'st me down.
11. My days draw low as shadow fall'th,
when dark cometh on in field and town;
I wither like as blossom paleth,
my color waneth, my moisture drieth.
12. But thou, yet, Lord, as thee befall'th,
art permanent, no man denieth;
thy memory shall aye remain,
where fast to dust my nature hieth.
13. I know thou wilt once rise again
to pity, (Lord), sweet Sion Mount,
to shew his grace, the time constrain'th;
the time is come, by just account.
14. Thy servants, lo desire in heart
to see her stones to building mount;
they pity her, to spy her smart,
to mark her thus in dust oppress'd.
15. The Gentiles strange will join their part
to fear God's Name, of all the best;
ye kings of power in Earth all whole
shall praise thy Name for worthiest.
16. When this the Lord shall high extol
in buildings fresh, this Sion place,
and her in book of fame enroll,
when glory bright shall her embrace.
17. And when they see how he is bent
to poor man's suit in tender grace,
and will not be ought discontent,
to scorn their cries, both all and some.
18. This thing thus done as monument
shall written be for folk to come,

that countries whole which shall arise

may laud this Lord with high renome [renown].

19. For God from high hath cast his eyes,
where holy is his sacrary [shrine, repository];
this Lord from Heaven in gentle wise
hath look'd to Earth, to hear the cry.
20. To hear, I say, the woeful plaints
of men fast bound in misery,
to loosen them from their constraints,
which were at death's door very near.
21. That they might shew to all his saints
in Sion place God's Name so dear,
to tell all out Jerusalem
his worthy lauds in open quire.
22. When people whole shall meet in realm,
of all estates which this shall know,
to serve this God so good to them,
all reigns to him shall they bestow.
23. Though God as yet my strength hath beat
from captive state to journey slow,
though he my days hath short estreat [fixed],
I Sion trust yet built to spy.
24. I will him thus with words entreat:
Ah, God, my God, too wastefully
cut not my days by half away,
where thy years last eternally.
25. Thou laid'st the Earth in stable stay,
at first full strong, by power divine;
the heavens even so, none will deny,
be wrought by thee, with all their shine.
26. They all shall quail, thou yet shalt hold;
as garments worn wax thin and fine,
thou shalt them change, as vestures old,
they shall be changed, thus temporal.
27. But thou art still, as we behold,
and art that art, perpetual;
thy years in length shall stand indeed,
for feel defect they never shall.
28. We trust the more thy servants' seed,
old Abraham's stock shall not decay;

their issue, Lord, by thee shall speed,

before thy face to dwell for aye.

THE COLLECT. O Lord, most merciful Protector of all them that be in trouble, who in thyself art God everlasting: shew thy mercy upon us, so frail and transitory as we be, that we may rejoice in thy saving health. Through Christ, &c.

PSALM CIII. *Benedic anima mea* 888888.4

THE ARGUMENT.

*The righteous man whom God doth feed,
enjoin'th his soul, due lauds to sing
for his great love, who know'th his need,
from grief and pain his heart to bring,
who stay'th his state all void of dread,,
his days in peace with joy to lead,
thus play'th his string.*

1. Arise my soul, bless thou the Lord,
address thyself his Name to spread;
my senses all with just accord,
within, without, do it indeed;
his Holy Name due praise record,
thus bid ye be in his true word,
so often read.
2. Revolve the same in grateful mind,
my soul, I say to thee again,
his benefits to tell full kind;
to thee it is most certain gain,
to God who will him faster bind,
of his good grace the more shall find,
I tell thee plain.
3. Of all thy sins the guiltiness
he pardon giveth full lovingly,
in all thy sores of heaviness
thou mayst in him have remedy,
if thou to him makest thine access,
in stable heart with faithfulness,
thine ease to spy.
4. His saving health cometh prestly [quickly eagerly] on,
to rid thy life from perils all;
to make thee scape confusi·on [-zee-on],
he giveth good ear when thou dost call,
with mercy kind, even he alone,

with round defense, he crowneth thy moan,
no time to fall.

5. With all good things in pleasantness,
he feed'th thy mouth, he filleth thy will,
as eagle useth her new to dress
in age, for strength to cast her bill,
so he thy years reviveth afresh;
such youth in age can God express:

O praise him still.

6. The Lord can try all wicked ways,
all wrong to right when he seeth best,
and though he send'th some bitter days,
he can them sweet with joyful rest;
true judge he is the just to raise,
when force he bears his truth to praise:

then stay thy breast.

7. To Moses once God did declare
his ways, his will, and all his trade,
his providence, and daily care
to keep his flock with gentle aid;
to Isra·el, what will he bare?
their practice shew'th how they did fare,

so safe to wade.

8. They proved the Lord most pitiful,
whole bent to grace in time of need,
they felt his help most merciful;
to anger slow, but press'd to meed [due reward or penalty];
he pardon shew'd most plentiful
to hearts contrite and sorrowful,

for they must speed.

9. As do stern lords in cru·elness,
alway he is not chiding sore,
he keep'th not ire the poor to press,
he mercy hath in loving store;
and when he fumeth for guiltiness,
yet mercy stay'th his gentleness:

praise him the more.

10. A proof hereof in us all spy:
he serveth not us as we deserve,
as our foul sins for vengeance cry,

but feed'th our want, our need to serve,
though him we grieve, as wretches thrall [in bondage],
he guideth our life and stay'th our fall,

not far to swerve.

11. How high the heavens this Earth surmount,
so far doth grace our guilt excel,
his mercies great, most hilly mount,
upon those men in fear who dwell,
which low in hearts their faults recount,
to worship him as fear is wont:

O love him well.

12. How far the East is wide from West,
whose coasts and terms [borders] shall never meet,
so far our sins be set at rest
by his good gift and pardon sweet;
though us he beat'th, as he know'th best,
no wrath it is, but love of breast,

no ireful heat.

13. For like his child the father useth
to nurture him by chastisement,
him far to draw from vain abuse,
and yet but love and pity meant,
so God to man doth mercy use,
who him to fear doth not refuse,

and will repent.

14. For he doth know our nature frail,
whereof and whence we all be made,
but dust and clay, who soon may fail
with weight of earth, all heavy lade;
his grace seeth this to our avail,
else should we all both weep and wail,

full evil apaid.

15. Who mark'th of man his years in trade
shall spy his life but misery,
even like to herb, though green in blade,
that wither'th soon to hay so dry;
for like as flowers in field do fade,
so wasteth man anon decay'd

in vanity.

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16. This freshly flower, if winds so stern

do him once shake, he fall'th away,
that where he grew, no man can learn,
for brittle flesh hath brittle stay;
his term but short to time eterne [eternal],
by death once past, none him discern'th
from dust and clay.

17. Though naught made here can ever last,
God's mercy yet hold'th stable hand
on him that fear to him hath cast;
from age to age, in every land,
his righteousness is set full fast,
to man bestow'd, it will not waste,
but aye shall stand.

18. These men, I mean of lovely fear,
be such as keep his godly will,
which fast in mind his word do bear
in heart and tongue, to keep it still;
and alway giveth full ready ear
to God their Lord, to them so dear,
to learn his skill.

19. This Lord in Heaven hath set his place,
from whence he seeth all mortal ways,
who rightly goeth, who haleth in pace;
as life he ruleth, so death he stays,
all rule doth stand in his good grace,
the good to keep, the bad to chase,
to short his days.

20. O praise this Lord, ye spir'ts of his,
ye angels pure of strength so great,
ye work his will, ye never miss,
his power ye know, his royal seat;
ye know what Lord, what God he is,
ye hear his voice, ye see his bliss:
his lauds intreat.

21. O praise the Lord, all ye his hosts,
ye armies clear of heavenly stars,
ye spir'ts so swift, ye fiery ghosts;
in peace ye serve, ye rule his wars,

CONTINUED ON FOLLOWING PAGE

to do his will, ye run as posts

in Heaven and Earth, in all their coasts [throughout],
as ministers.

22. O all ye works, what names ye have,
in all the World recount his grace,
to make you all he did withsave;
advance this Lord in time and place,
O thou, my soul, of thee I crave,
extol this Lord, he will thee save
from woeful case.

THE COLLECT. Almighty God, Creator and defender of all thy creatures, specially of them which do put their trust in thee: defend us, thy poor suppliants, from all adversity that is set against us; thou seest how weak we be of our self, assist us, therefore, O Lord, with thy godly protection to glorify thy Holy Name in Earth as thy holy spir'ts do in Heaven. Thorough Christ, &c.

PSALM CIV. *Benedic anima mea* 8888.44

THE ARGUMENT.

*This psalm sett'th out for Providence,
Almighty God's magnificence:
his wisdom, power, his goodness eke,
of night, of day, of year, of week,
his excellence
all thing doth keep.*

1. O praise my soul the Lord of Name;
O Lord my God, of worthy fame,
thou dost excel in dignity,
with honor clothed, and majesty.
*O him proclaim,
praise his degree.*
2. For he is clad most clear with light,
as he were deck'd with vesture bright;
he spread'th the heavens as veil most fine,
where lieth his grace and power divine.
*O seek his sight,
to him incline.*
3. The upper heavens be so array'd
with waters, like as beams be laid;
the clouds he maketh his chariot swift,
on wind the wings, his walk he list'th,
O him esteem,

expend his gift.

[4.]

5. And he doth make his angels spir'ts,
in winds and blasts to work their mights;
the flaming fire is minister,
whose word to do they wait full near.

*O love his lights,
trust him entire.*

6. He sett' th the Earth on bases sound,
the seas, they be, O, wondrous ground;
the World to end it shall not reel,
it can no change nor ruin feel.

*O him rebound,
his might reveal.*

7. With waters deep this Earth was shet [soiled],
as it with coat all dark beset;
for once the seas as mountains stood,
most high above. as raging flood.

*O praise him yet,
repute him good.*

7. *sic* Though thus their waves the waters spread,
at thy rebuke they swiftly fled;
at thy rough voice in thunder hard,
they fast gave up their hold and ward.

*O him a-dread,
his strength regard.*

8. The hills then high in sight did mount
the fields fell low, as now they wont,
as them thou stow' dst in most due place,
they stand; even so, they move no space.

*O him recount,
extol his grace.*

9. To all things made thou gavest his room,
their proper place, not out to come;
thou dost the seas in bounds repose,
not back to turn, the Earth to close.

*O him renome [make known],
his hand disclose.*

10. He springs send'th out to floods to grow,

and they in sea discharge, we know;
between the hills they keep their float,
to fresh the Earth with new green coat.

*O him betrow [trust],
his largess note.*

11. All beasts of field there drink their fill,
they seek them sic needs, though fed on hill;
the asses wild, they slake their thirst
most dry, which be so made at first.

*O mark his will,
his care betrift [have respect for].*

12. There feather'd fowls seek harborow, [arch.]
as nigh their drink, they sit on bough;
where birds do chirm [chirp, charm] the trees among,
to God their Lord in cheerful song.

*O him avow,
and praise him long.*

13. He wett'th the hills and maketh them soft,
from heavenly cells, by dews aloft;
by fruitful clouds, which wrought his hand,
the showers fall down to moist the land.

*O laud him oft,
him understand.*

14. He maketh for beast the grass to spring,
and herbage else for man to bring
to serve his need, his bread to get,
in Earth such use in beast he set.

*O serve this king,
his acts intreat.*

15. Whence wine is given man's heart to cheer,
and oil his face so bright to clear,
and bread from thence he doth address,
man's heart to strength in stableness.

*O count him dear,
his lauds express.*

16. The Lord's own trees, by man untill'd,
with sap by showers be fully fill'd,
as ceders high of Libanus,
which he hath plant right plenteous.

O praise him mild,

his care discuss.

17. In these high trees the birds do nest,
God giveth them wit to seek their rest;
the storks there build and houses have
in trees of fir, themselves to save.

*O love him best,
his love engrave.*

18. The mountains high a refuge be,
for bucks, and beasts of venery;
and so the rocks all inaccess,
to conies [rabbits] be their sikerness [protection, security].

*O praised be he,
his works confess.*

19. The moon he made for seasons due,
the night to clear with changes new,
the sun so high, a creature [-a-tuhr],
his downfall know'th, and keep'th it sure.

*O good ensue,
him worship pure.*

20. And after day thou bring'st in dark,
so night cometh on, and blindness stark;
the savage beasts yet gain thereby,
so creep they forth to feed, full sly.

*O note his wark [pain],
his reed[?] espy.*

21. The lion's whelps, most fierce they roar,
in ranging long of prey the store;
they seek by dark their sustenance,
prepared by God's good ordinance.

*O him adore,
his work enhance.*

22. When sun return'th and shew'th his rise,
expelling dark, his light surpriseth;
these beasts by heaps then soon remove
they keep their dens for light above.

*O this advise,
his prudence, love.*

23. Thus man goeth forth his work to do,
more bold that they be thus ago;
to tillage true he maketh his gate,

and spend'th his day till it be late.

*O stand him to,
recount thy state.*

24. O mighty Lord, my fort and hold,
how be thy works tried manifold;
thou madest them all, in wisdom high,
of thy great goods full, th'Earth do lie.

*O him behold,
him magnify.*

25. The sea so huge, the oce·an [-see-an]
so large in arms, and space for man;
there living things saunce [without] number creep,
great beasts and small therein do keep.

*O search it then,
this marvel seek.*

26. Their ships by sails the billows pass
where men transport their worldly trash;
there play'th his bags [water pouches] Leviathan,
whom thou didst form to sport thereon.

*O mark this case,
revolve it, Man.*

27. All cre·atures [krée-a-tuhrs] of thee expect
their food most apt for every feat,
that thou shouldst give their nourishment
in time of need most competent.

*O him respect,
to him assent.*

28. When deal thou dost, they gather straight
in hunger's stress, themselves to bait;
if thou splay'st hand with blessing meet,
with good, full good, they be replete.

*O him await,
esteem him sweet.*

29. When face thou hidest and naught dost send,
O, then they wail, to death they bend;
if breath thou stopp'st, decay they must,
they must return into their dust.

*O then amend,
regard him just.*

30. When thou return'st thy spir't again,
new things by thee new breath obtain;
then yearly thus thou deck'st afresh
the face of Earth with new increase.

*O hold him fain,
his love possess.*

31. God's Majesty be it for aye,
in glory blest, in all his way;
the Lord shall high rejoice in thought,
in all his works so godly wrought.

*O, soul thus pray,
as thou art taught.*

32. This God when he man's sins to find
but look'th on Earth, it quaketh and twynde [trembles]
when he the hills with hand but touch;
they smoke for fear, and low they couch.

*O soul, him mind,
thy Lord avouch.*

33. For I will sing to this my Lord
while I am here, and him record;
in psaltries sweet I will my song
to my Lord God in life prolong.

*O soul, accord,
perform it strong.*

34. My talk of him most pleasant is,
no day I will be found remiss;
to joy in God I will not cease,
he is my health, my rest, mine ease.

*O soul, him bless,
him seek to please.*

35. Where sinful men from Earth shall fail,
all wicked freaks, God let them quail;
but thou, my soul, thy Lord advance,
praise all the Lord, his [in]heritance.

*For thine avail,
sing still: all hail.*

THE COLLECT. Most excellent Almighty God, which dost with thy blessing hand most richly refresh all living things with their food and sustenance: grant that our souls may so be refresh'd in the contemplation of thy Godly Majesty, alway to behold thy glory in Heaven in the meditation of thy wonderful works here in Earth. Through Christ.

PSALM CV. *Confitemini Domino* SM

THE ARGUMENT.

*God's acts here lauded be
by stories, order told;
his pact allege, no thank to man,
but God most due extoll'd.*

ANTIPHON.

*O praise in voice the Lord,
sing out with just accord;
exalt his Name, search out his fame,
his worthy deeds record.*

1. O praise in voice the Lord,
upon his Name to call;
denounce [proclaim], and tell the people clear,
his doings liberal [generous].
2. Sing out with just accord,
and play in instruments;
tell all his facts most marvelous:
spread out his ornaments [attributes].
3. Exalt his Name with joy,
most high, and most divine;
and let their heart that seek the Lord
to mirth all glad incline.
4. Search out his fame and power,
the Lord's right famous Ark;
seek here his Face still evermore,
draw nigh to note his war. [agony].
5. His worthy deeds record,
which he hath wrought as God;
his strange foreshews his godly dooms [judgments]
so pass'd his mouth abroad.

ANTIPHON.

*O praise in voice the Lord,
sing out with just accord;
exalt his Name, search out his fame,
his worthy deeds record.*

6. Ye seed of Abraham,
his servant, this respect;
I you appeal: Praise ye the Lord,
ye Jacob's stock elect.

7. He is the Lord our God,
yea, none, I say, but He;
his judgments be in all the World,
but most with us to see.
8. For he his Covenant mind'th,
for ever it to do;
in thousand worlds, still fast to stand,
his word commanded so:
9. his pact to Abraham,
fast made, with faith endued,
his oath also to Isa·ac,
again the same renew'd.
10. And he this league as law,
to Jacob sure decreed,
to Isra·el as testament,
for ever well to speed:
11. thus saying, give I will
to the land Cana·an,
for plot of your inheritance,
as met with line by man.
12. But thus, when few they were,
to them in like respect,
and there in land as strangers set,
as pilgrims whole reject;
13. and stray'd from land to land
of nations wand'ringly,
from countries wide to other realms
of people, diversely,
14. he suffer'd yet no man
to do them any wrong;
for all their sake, yea, kings be check'd
and plaguèd them among.
15. He say: Touch not my Christ's,
that sacred flock to me;
my prophets true afflict not ye,
which preach my majesty.

ANTIPHON.

*O praise in voice the Lord,
sing out with just accord;
exalt his Name, search out his fame,
his worthy deeds record.*

16. When he sent dearth on Earth
to stop their food's relief,
and stroyed of bread the sustenance
which stay'd their strength, most chief,
17. a man before he sent
to them as herbeget [outrider, proxy],
lo, Joseph sold to servitude
to serve in Egypt there;
18. whose feet they wrung in stocks,
by Putiphar's complaint;
in i-ron [*eye-run*] cast with chains I *sic* bound:
his life felt hard constraint,
19. until the time was come
that just his cause was seen,
whom God approved, and thoroughly tried
by oracle divine.
20. The king then sent, and him
did loose by men of his;
the prince that there the people ruled
did him from bonds dismiss.
21. He made him lord-in-chief
of all his court about,
and ruler sole of all his goods
in his empire full out,
22. that he might bind and loose
his dukes and lords at will,
and wit to teach his sages all
by his approvèd skill.

ANTIPHON.

*O praise in voice the Lord,
sing out with just accord;
exalt his Name, search out his fame,
his worthy deeds record.*

23. So Isra·el in went
to Egypt, glad and sad;
this Jacob old a stranger
lived, in land of Ham the bad.
24. And there God multiplied
his people notably,
and made him far more strong and big
than were his foes at eye.

25. The Moors then changed their hearts,
as God did them detect
that they did hate his people sore,
with guiles his servants check'd.
26. Then God sent Moses out,
his servant good and true;
yea, Aaron eke, whom he did choose:
his heart on them did rue.
27. Which there to them did splay
his works, and words by signs,
his marvels rare in land of Ham:
such power them God resigns.
28. And he deep darkness sent:
all things then dark, was so
the signs themselves; nor Moses yet
rebell'd God's will to do.
29. He turn'd their waters all
to blood, not them they drank;
he slew their fish, their nourishment,
for all their waters stank.
30. The Lord even so brought frogs
in numbers wonderful,
which crept upon the beds of kings,
their privy chambers full.
31. He spake the word, then came
on heaps, all kind of flies;
so lice of dust, as midges small,
in all their coasts [everywhere] did rise.
32. For all their rains and dews,
he gave them hail to change,
and flames of fire so mix'd with them
in all their lands, most strange.
33. Wherewith he smote their vines,
their fig trees flat to ground;
he brake even down their fruitful trees
in all their quarters round.
34. And when his word came forth
of grasshoppers on heap,
in numbers there nigh infinite,
did caterpillars leap;

CONTINUED ON FOLLOWING PAGE

35. which did all whole devour
their grass about the land,
yea, fruit and all that grew in soil:
thus heavy lay his hand.
36. Their fruits first-born he slew
in all their realm in length,
their prime offspring most principal
of all their nature's strength.

ANTIPHON.

*O praise in voice the Lord,
sing out with just accord;
exalt his Name, search out his fame,
his worthy deeds record.*

37. He then did lead them out,
with gold and silver stuff'd;
and none there was in all their tribes
that fell, or feebly puff'd.
38. So Egypt joy'd full glad,
when they went out of realm;
for they the Jews dread fearfully:
their fear so fell on them.
39. He spread on them a cloud,
to cover them by day;
with pillar bright to clear the night,
he did direct their way.
40. At their request and suit [entreaty],
he brought them quails for meat;
he fill'd them with Bread of Heaven,
sweet angels' food to eat.
41. He clave and ope[ne]d the rock,
whence water flow'd, full press'd;
they ran like streams in wilderness,
to comfort man and beast.
42. For why? he bare in mind
his holy promise, thus
his love also to Abraham,
his servant virtu·ous [-too-us].
43. And full with joy and mirth,
he led his people forth,
his dear elects, with jubilees,
so taken well in worth.

ANTIPHON.

*O praise in voice the Lord,
sing out with just accord;
exalt his Name, search out his fame,
his worthy deeds record.*

44. And last he gave them whole
the Gentiles' lands by mete [section],
they all possess'd for heritage,
for which the people sweat
45. to th'end that they should keep
his statutes true and right,
that they should aye observe his Laws:
praise ye this Lord of Might.

ANTIPHON.

*O praise in voice the Lord,
sing out with just accord;
exalt his Name, search out his fame,
his worthy deeds record.*

THE COLLECT. We sue unto thee, most loving Lord, beseeching thee by the power of thy Name: that where our fathers were conducted thereby to the ministration of thy heavenly angels' food, that thou would so vouchsafe to feed and comfort us with thy mystical nourishment of thy Body & Blood. To whom with the Father and Holy Ghost be.

PSALM CVI. *Confitemini Domino* CM

THE ARGUMENT.

*The Jews (which dwelt) in Babylon
thus sang their thanks in heart;
they do confess God's only grace,
they blame their own désert [deserving].*

ANTIPHON.

*The Lord (so good) with thanks confess,
who can his power express?
well true men be; then Lord, teach me
thy servant's state to see.*

1. The Lord (so good) with thanks confess,
sing praise & laud him high;
All good he is, for why, his grace
for ever stand'th full nigh.

CONTINUED ON FOLLOWING PAGE

2. Who (fully) can his power express
with tongue, the Lord so great,
or cause be heard his praises all;
who can his grace extreat [delimit]?
3. Well true men be (in heart) most blest,
who judgment true perform;
which work always, that righteous is,
in just and lawful form.
4. Them, Lord, (I crave), teach me full kind,
have mind to work my wealth;
as friendly thou thy people mind'st,
to me resort with health.
5. Thy servants' state, (O Lord), to see,
shew me their bliss at eye;
that I rejoice with thy good folk,
and thank thee joyfully.

ANTIPHON.

*The Lord (so good) with thanks confess,
who can his power express?
well true men be; then Lord, teach me
thy servant's state to see.*

6. We all (to thee) have sinnèd sore,
as oft our fathers did;
we have gone wrong, and done amiss
most wickedly, indeed.
7. Thy (noble) feats in Egypt done,
our fathers noted, seal'd;
of thy great loves no mind they had:
at Red Sea, they rebell'd.
8. Yet he (full kind) did them preserve,
for love of his great Name,
to make his power so notable,
the World to fear the same.
9. The Sea so Red he did rebuke,
then soon up dried it was;
and through great deeps he led them dry,
as desert men do pass.
10. And he (by strength) defended them
from adversaries' power;
he rid them sure from enemies' hand:
they could not them devour.

11. The waters (deep so) whelmèd such,
as them did vex and grieve;
that none remain'd, not one of them,
he them did quite remove.
12. His (stable) word they then believed,
to spy their foes' distress;
and then they sung *sic* an hymn of thanks
to praise his worthiness.
- ANTIPHON.
- The Lord (so good) with thanks confess,
who can his power express?
well true men be; then Lord, teach me
thy servant's state to see.*
13. In (their great) heat, though haste they made,
his works they soon forgot;
no time they would his counsels bide:
no, tarry would they not.
14. They (fondly) [idly] long'd, in wicked lust,
for meat in wilderness;
they tempted God in desert high,
with shameful sturdiness.
15. And there, (even there), he gave them full
their asking, readily;
but yet their bane they took therein,
their lives destroy'd thereby.
16. And Moses, (guide), yet they provoked
with wrath, in their own tents;
yea, Aaron eke, God's holy priest,
with foolish brabblements [quarrels].
17. Wherefore (in haste) the earth did rive [split, open],
& swallow'd Dathan quite;
it cover'd whole the route and band
of Abiram in sight.
18. The fire (from Heaven) fell hot and fierce
amidst their company;
the flame did burn those wicked men
with all their family.
19. Eftsoons [Soon afterward], (as God) a calf they made
at Horeb, Mount most fond [foolish];
they worshippèd this molten work,
which made their proper hand whole.

20. And thus they turn'd God's (only) glorie [glory],
who was their worship [?whole,]
to shape of calf but eating hay,
which they did high extol.
21. They God forgot, (and left) full soon,
who them to grace did take,
who wrought as God in Egypt Land
strange deeds, for all their sake:
22. great things (to see), O wonderful,
in land of Ham, I say,
and things of power most terrible
at Red Sea, there in way.
23. To stroy them, he (then full) decreed,
if Moses, his elect,
had not in sight up start to treat
his wrath, to stay unwreck'd.
24. And they despised and (lightly) scorn'd
that land delici·ous [-see-us];
no faith they gave unto his word,
but went contrari·ous.
25. They did (in heart) eke grutch [grouch] and mourn
in all their tents, unkind;
they heard no time God's holy word:
it was to them but wind.
26. By lifting up his (ireful) hand,
God sware unto them all
that he would them in wilderness
destroy, with shameful fall.
27. And that he would cast (shortly) out
their seed, where Gentiles bide,
and sparple [scatter] them as renegades
in countries far and wide.
28. Yea, yoked they were, and knit (in heart)
to Ba·al Pe·or, fast;
they glad did eat the sacrifice
to dead men which was cast.
29. Thus they (all out) did him provoke
to wrath, by filthy vice
so high, that needs God's heavy plague
on them did sharply rise.

CONTINUED ON FOLLOWING PAGE

30. Then Phineas stood up (in zeal),
as judge he vengeance took;
and straight the plague did stay & cease,
God's wrath so them forsook.
31. Which (godly) zeal reputèd was
to him for righteousness,
from age to age God's priest to be,
with all his seed, no less.
32. They also (grieved and) anger'd God
at waters named "of strife,"
that Moses meek got harm for them,
for God abridged his life.
33. For they provoked his gentle spir't,
words doubtful out to lash;
whereby he spake, without advice,
with lips too swift and rash.
- ANTIPHON.
- The Lord (so good) with thanks confess,
who can his power express?
well true men be; then Lord, teach me
thy servant's state to see.*
34. They did not eke (in war) destroy
the heathen people's sect,
as God them bade most earnestly
that they should them reject.
35. But mix'd (and join'd), they were full nigh
among the Gentiles' sort,
and learn'd their works out-ra·ge·ous [-jee-us],
whereof they made but sport.
36. Whereby (full soon) they honorèd
and served their idols gay,
which were a snare so sought by them,
to breed their own decay.
37. So far (as blind) they doted then,
unnatural, and mad,
that they to devils did sacrifice
their sons & daughters, glad.
38. Much guiltless blood they (spill'd &) shed,
of their own children's brood,
to idols slain of Cana·an,
the land foul stain'd with blood.

39. Thus foul (to foul) with their self-works,
they were defiled & stain'd;
a-whoring far, their fancies stray'd:
no faith to God remain'd.
40. Them (justly) God's most dreadful wrath
his own good people brent [burnt],
that he abhorred his heritage,
where stood his regiment.
41. So that he gave them (wholly) up
to Gentiles' cru·el hands,
that they them ruled which hated them
before, in other lands.
42. And then (full soon) their enemies
full sore did them oppress;
as subjects vile, subdued they were
to all their cru·elness.
43. He oft (in love) deliver'd them,
but they more oft rebell'd
with their invents [notions], and so for sin
they were but justly fell'd [defeated].
44. He yet (at length) his eyes did cast
when they in trouble ground,
and when he heard how painfully
in woe they daily mound,
45. he them again to mind did call
his pact to them betrough'd [sworn, pledged];
he did repent and pitied them:
his heapèd grace so wrought.
46. Yea, more (than this), he made even such
to shew them pity, all;
which first full hard them captive held
as slaves, most bound & thrall [captive].

ANTIPHON.

*The Lord (so good) with thanks confess,
who can his power express?
well true men be; then Lord, teach me
thy servant's state to see.*

47. O save us, Lord, our (loving) God,
from Gentiles us collect,
thy Holy Name that we may sound,
thy lauds with joy erect.

The (gentle) Lord of Isra·el
and God, with praise be raised;
from world to world, let all men say:
Amen. The Lord be praised.

ANTIPHON.

*The Lord (so good) with thanks confess,
who can his power express?
well true men be; then Lord, teach me
thy servant's state to see.*

THE COLLECT. Be mindful of us, O merciful Lord, for the dear love that thou bearest to thy people: and discharge us from all servitude and bondage of sin; and save us by thy healthful hand, and gather us together in one unity of spir't, to thee only our Lord and Savior. To whom with the Father and the Holy Ghost, &c.

THE END OF THE FOURTH BOOK.

HERE BEGINNETH THE FIFTH BOOK OF PSALMS.

PSALM CVII. *Confitemini Domino*

THE ARGUMENT. SM

*This hath five parts distinct,
where divers men be bid
the Lord to praise, to preach his power,
who them from perils rid.*

THE REAR-FREIGHT OF THE PSALM.

THE QUIRE. 10.10.10.10.5

God grant that we would praise ever again
the Lord for his grace, so to sing in our quire
the wonders he doth for the children of men,
whose mercy so near to all doth appear.

to all doth appear.

THE TENORS. SM

1. O praise the Lord, all ye,
due thanks to him extend;
for good he is, whose gentleness
shall last till world doth end.
2. Let them say thus in thanks,
who were by God made free,

whom he redeem'd from cru·el hand
of troublous enmity;

3. and whom he gather'd nigh
from countries strange and wide,
from East and West, from North and South,
in city safe to bide;
4. who wander'd out of way
in desert's wilderness,
and found no way to dwelling-town,
to stay in restfulness;
5. who hunger felt, and thirst,
nigh pined by famishment,
whose hearts within did melt away
for needful nourishment;

THE RECTORS. [SECTION LEADERS OR SOLOISTS] CM

6. Who thus afflict, when they did cry
to God in meek complaints,
he them did save most lovingly
from all their hard constraints.
7. For he led them the way full kind,
both right and prosperous,
whereby they did a city find
to dwell, commodi·ous.

THE QUIRE. 10.11.11.10

ANTIPHON.

8. God grant that they would praise heartily then
the Lord for his grace, so to sing in their quire
the wonders he doth for the children of men,
whose mercy so near to them did appear.
9. For that he refresh'd their bodily need,
where thirsty they stray'd, as with anguish oppress'd;
their soul did he ease of their hunger in speed,
to set them in rest, with food of the best.

THE TENORS. SM

10. And they that sat in dark,
in deadly shadows black,
afflict in bond and i·ron [eye-run] chains,
and felt all comforts' lack,

11. they thus deserved: for why?
God's words they did detest;
the counsels eke they did despise
of all, the worthiest.
12. He then brought down their hearts
with griefs most tedious;
they fell full faint, none helping them,
so far rebellious.

THE RECTORS. [SECTION LEADERS OR SOLOISTS] CM

13. Who thus afflict, when they did cry
to God in meek complaints,
he them did save most lovingly
from all their hard constraints.
14. For he them brought from sorrows long,
from dark and deadly shade;
he brake their bonds and fetters strong,
to freedom they to wade.

THE QUIRE. 10.11.11.10

15. God grant that they would praise heartily
then the Lord for his grace, so to sing in their quire
the wonders he doth for the children of men,
whose mercy so near to them did appear.

THE ABOVE RECURS HEREAFTER AS AN ANTIPHON.

16. For that he released their burdenous hold,
the gates that in brass were invincible fast,
as also the bars that in iron [*eye-run*] were fold,
by him were they brast [*burst*], set ope[n] at the last.

THE TENORS. SM

17. And fools that lewdly did,
[cruel, fierce]by surfeit foul, transgress,
[cruel, fierce]and were for all their sins afflict
by sickness fell [cruel, fierce], excess;
18. who meat in taste abhorred,
though sweet and wholesome dight [prepared],
and then came nigh to death, his gates,
to stop their breath and sight.

THE RECTORS. [SECTION LEADERS OR SOLOISTS] CM

19. Who thus afflict, when they do cry
to God in meek complaints,

he them did save most lovingly
from all their hard constraints.

20. For he then sent his word anon,
he them restored by might;
whereby they scaped destructi·on [-tsee-on].
from peril savèd quite.

THE QUIRE. 10.11.11.10

ANTIPHON.

21. *God grant that they would praise heartily then
the Lord for his grace, so to sing in their quire
the wonders he doth for the childern sic of men,
whose mercy so near to them did appear.*
22. That offer they may the sacrifice pure,
just thanks of their lips, out of heart so to raise;
his works to renome [recount], so the World to allure,
his walks and his ways most gladly to praise.

THE TENORS. SM

23. And they that enter do
the sea with ship and sail,
to work their feats in waters deep,
for lifelode's [lifetime's] great avail.
24. They see God's dreadful works
in tempests, them they note,
his marvels eke of things so huge,
in deep, also in float.
25. God speak'th, and straight rise up
the winds of blustering storms,
which up do hoise [rise]; the bellows rage
in ghastly, grisly forms.
26. There ships rise up to Heaven,
again to deep they fall;
thus toss in waves the mariners:
great fears their hearts appal.
27. They to and fro be toss'd,
they reel, as man full drunk;
their art them fail'th, their wits be gone,
they fare as men but sunk.

CONTINUED ON FOLLOWING PAGE

THE RECTORS. [SECTION LEADERS OR SOLOISTS] CM

28. Who thus afflict, when they do cry
to God in meek complaints,
he them doth save most lovingly
from all their hard constraints.

29. For he the storms doth calm in sea;
the waves, he still'th their din;

30. then glad are they, that still they be
safe haven he driveth them in.

THE QUIRE. 10.11.11.10

ANTIPHON.

31. *God grant that they would praise heartily
then the Lord for his grace, so to sing in their quire
the wonders he doth for the children sic of men,
whose mercy so near to them did appear.*

32. His fame to advance, as duly they ought,
down set as they be, with the people in place
to praise him aright for indemnity wrought,
where elders in space their courts do embrace.

THE TENORS. SM

33. So let men note God's might,
in dread of him to stand;
which turn'th moist soil to wilderness,
& drieth up springs to land.

34. A fruitful earth he maketh
as salt and barren ground;
the dwellers' sins be cause thereof,
wherein their lives be found.

35. So he the desert maketh
to flow with water springs,
and soil most dry from barrenness
by running brooks he brings.

36. And there he sett'th to dwell
all hungry, needful men,
to build themselves a city strong,
as fort thereto to run.

37. And there the fields they sow,
and vineyards large they plant,

sweet fruits to bear, of years increase,
to feed their need & want.

38. All them he bless'th with store
they then increase most high,
and suff'reth not their cattle once
to drop, or yet to die.
39. But when they fall to sin,
he them decay'th again;
by cru·el powers he bring'th them low
with cares oppress'd, & pain.

THE RECTORS. [SECTION LEADERS OR SOLOISTS] CM

40. When thus afflict they feel decay
by princes' great abuse,
though out of way a time they stray,
at last he them reduce.
41. For he the poor, return'd by smart [affliction],
doth raise from misery;
his households yet he maketh in part,
as flocks of sheep to lie.

THE QUIRE. 10.11.11.10

ANTIPHON.

*God grant that they would praise heartily then
the Lord for his grace, so to sing in their quire
the wonders he doth for the children sic of men,
whose mercy so near to them did appear.*

42. That timely they may this ponder aright,
as righteous man in his duty so glad
is press'd to rejoice with a godly delight,
where mouth of the bad shall dumbly [silently] be sad.

THE CONCLUSION. [ALL] 10.10.11.10.10.10.10.11

Man's heart that is wise these things will advise:
pure thanks to procure to his God for his cure;
and thus his device may he justly comprise,
right oft, is his ire by love to allure.
Kind mercy so sure in him doth endure;
extol him, I say, both by night and by day,
run never astray from his merciful way.

CONTINUED ON FOLLOWING PAGE

THE COLLECT. We do acknowledge. O Lord. thy manifold mercies, which thou dost daily bestow upon our miserable necessities: beseeching thee as thou sittest in Heaven on the Right Hand of thy Father in Throne of equal Glory with him, that we may worthily conceive and understand this great mystery of thy inestimable mercies, duly to laud the same, to the glory of thy Name. Who, with the Father and the Holy Ghost, art worthy all praise. Amen.

CERTAIN VERSES OF THE SAID PSALM OTHERWISE TRANSLATED. SM

Two stanzas recur in the following series, and so are marked as ANTIPHONS.

ANTIPHON 1.

6. *When thus they cried to God,
thus set in woe's excess,
right soon he did deliver them
from all their hard distress.*

7. For he led them the way
both right and prosperous,
whereby they did a city find
to dwell, commodious.

ANTIPHON 2.

8. *O that men would then praise
the Lord's benignity.
to tell what acts full strange he doth
to man's posterity.*

9. For that he doth refresh
the soul in thirst so dry,
and fill'th the soul that hungry is
with goodness larg·ely.

ANTIPHON 1.

13. *When thus they cried to God,
thus set in woes excess;
right soon he did deliver them
from all their hard distress.*

14. For he then brought them forth
from dark and deadly shade;
he brake their bonds and fetters strong,
to freedom sure to wade.

ANTIPHON 2.

15. *O that men would then praise
the Lord's benignity,
to tell what acts full strange he doth
to man's posterity.*

16. For he the gates of brass
hath all to shivers broke,
and burst the bars asunder quite,
in i·ron [*eye-run*] forged, by stroke.

ANTIPHON 1.

19. *When thus they cried to God,
thus set in woes excess,
right soon he did deliver them
from all their hard distress.*

20. For he then sent his word,
he them restored by might,
whereby they scaped destructi·on [*-tsee-un*],
from peril savèd quite.

ANTIPHON 2.

21. *O that men would then praise
the Lord's benignity,
to tell what acts full strange
he doth to man's posterity.*

22. That they would offer him
of thanks the sacrifice,
and full tell out his works so great,
in glad and thankful wise.

ANTIPHON 1.

28. *When thus they cried to God,
thus set in woes excess,
right soon he did deliver them
from all their hard distress.*

29. For he driveth down the storms,
and maketh them soon to cease,
so that the waves be still again,
whereby they win release.

30. Then are they glad at heart,
because at rest they be;
he bring'th them thus to that their haven,
which they so glad would see.

ANTIPHON 2.

31. *O that men would then praise
the Lord's benignity,
to tell what acts full strange
he doth to man's posterity.*

32. That they would him exalt,
when people most be met,
and praise him due where elders be,
together jointly set.
40. Though he doth bear a while
that tyrants them oppress,
and suffer them to go astray
in wand'ring wilderness,
41. yet he doth help the poor
from his great misery;
his households yet he maketh in part
as flocks of sheep to lie.
42. The righteous man will this
expend, and eke rejoice,
where that the mouth of wickedness
shall whole be stopp'd in voice.
43. Who that is wise, I say,
will ponder all these things;
they shall so know what mercies free
the Lord in sorrow brings.

PSALM CVIII. *Paratum cor meum* LM

THE ARGUMENT.

*When David kept Adullam cave
where Saul he scaped, for all his rave,
thus thanks in song he did extend
to God, who did his life defend.*

1. My heart to God is ready found,
thy worthy lauds devout to sound;
for sing I will, and psalms record
with glory due, in tongue and word.
2. Lift up thyself, thou psaltry sweet,
thou harp, even so, with tunes most meet;
for I myself will early rise:
new songs to sing I will devise.
3. I thee will praise, O Lord, in song,
in people's sight, even them among;
yea, psalms to thee I will arrect. [address]
among all folk of every sect.
4. For far above the heaven we see
stand'th firmly thy benignity;

thy Faith and Truth as proof doth teach,
most nigh the clouds doth wholly reach.

5. Be thou exalt, O God on high,
above the heavens in majesty,
above all Earth thy glory set,
that men may know thy power so great.
6. That thy beloved from wretchedness
whole rid may be in stableness;
let thy right hand then us preserve:
O answer me, my turn to serve.
7. God spake his word in holiness,
wherein I joy, and shall no less;
all Shechem just in parts I set,
and Succoth vale I also met.
8. All mine, no doubt, is Gilead,
and so is mine Manasseh had,
and Ephraim my reign the strength,
and Judah is my guide at length.
9. Land Moab is my water pot,
and Idumea my conquer'd lot,
whereon my shoe extend I will;
on Philistia joy shall I still.
10. Who hath me brought to be so nigh
that city great, so wallèd high?
who led me forth, so just to come
to Idumea, to win renome [renown]?
11. Was it not thou, I say, O God,
which us forsook'st, cast wide abroad,
which didst not walk as God with us,
with our main hosts victori·ous?
12. O give us help and that, at hand
of all our grief, of troubles band;
for weak the help that man can do,
most vain to trust: it is even so.
13. I n God we shall all strong endure,
by him to do adventures sure;
and he our foes shall soon debell [subdue],
to tread them down, though high they swell.

THE COLLECT. Prepare our hearts, O Lord, ready unto thee to confess the power of thy Name; and
whereas we know how thou early as conqueror didst rise to reign in kingdom everlasting, so we may

in life alway rise from our earthly conversation, to be partaker of thy heavenly Resurrection.
To whom with the Father and the Holy Ghost art one God, world without end. Amen.

PSALM CIX. *Deus laudem* CM

THE ARGUMENT.

*Here David, vex'd by tyranny,
hath Doeg's spite bewray'd [revealed];
whose successor we Judas spy,
who falsely Christ betray'd.*

1. O God, my joy and all my praise,
in whom I glory most:
hold not thy peace; thy virtue raise,
destroy my haters' boast.
2. For wicked mouths and mouths of guile
at me be open set;
with lying lips they me revile,
with tongues most false they jet.
3. With hateful words they compass me,
such gall in heart they have;
they fight at my sincerity,
they causeless me deprave.
4. For love I had to them in heart,
they seek my hurt and blood;
yet did I pray to ease my smart [pain],
wherein I wish'd them good.
5. For good they evil again requite [repay],
to malice, so they bend;
and so for love I shew'd in sight,
whose hate they do repend [resume].
6. Some wicked man, O constitute
on him to break his band;
let Satan stand and execute
his power against his hand.
7. When judged he be for any deed,
let him as guilty come;
his pray·ers whole, ill might they speed,
to sin turn'd all in some.
8. And let his days abridgèd be,
in years but few to go;
his office eke, withal his fee
some other take him from.

9. Let all his seed and issue sprung
full soon be fatherless,
and let his wife be widow young,
and curst with barrenness.
10. As wandrels make his children stray,
to beg & seek their bread;
deprivèd so their houses gay,
abroad to desert led.
11. Yea, let his goods the usurer
all wholly catch in net,
and let also the foreigner
by spoil his labors set.
12. Let no man be in any place
to pity his distress,
and no man help with any grace
his children fatherless.
13. To waste be led his progeny,
to joy in no degree;
their name be blot from memory,
no second age to see.
14. His fathers' crimes, be they revived
in mind before the Lord,
his mother's sin to her derived [charged],
and still of God abhorred.
15. Yea, let them hang in open sight
before the Lord, for aye;
drive he their fame, all whole & quite,
from all the Earth away.
16. Because no love he had in breast
to any needy wight [fellow],
but did pursue poor man opprest,
to kill the heart contrite.
17. He curse ensued [persisted in], he joy'd therein,
it came him home the more;
he bliss eschew'd, none would he win:
it shall him flee, therefore.
18. To cursèdness he whole was set,
as clad for all the nonce [entire occasion];
as water yet, his bow is wet:
as oil it pierced his bones.

CONTINUED ON FOLLOWING PAGE

19. Let it, therefore, as cloke to be,
himself to wrap therein;
with girdle [sash] girt, so like be he
always, even next the skin.
20. This mede [redress] from God to them befall
which me resist in hate,
to them, even all in general,
against my soul that prate.
21. But do thou, Lord, my Lord, with me,
as it becometh thy Name;
for sweet is thy benignity:
O rid me far from shame.
22. For sore afflict and poor I weep,
I am all destitute;
my heart within is wounded deep,
in death nigh constitute,
23. As shadow fast I pass away,
as day doth low decline;
as grasshopper removing aye,
from place I am so driven.
24. My knees do reel, all fatigate
in fasting long from meat;
my flesh is dried for lack of fat,
or oil to make it sweat.
25. A foul rebuke to them I seem'd,
on me they strangely gaze;
as laughing-stock they me esteem'd,
& shook their heads apace.
26. O help me, Lord my God, withsave,
to thee alone I clive [cleave];
preserve me sure, thy grace I crave,
and shortly me revive.
27. And let them know in this thy aid
that this is whole thy hand,
that thou thyself my state hast laid
so strong, by thee to stand.
28. And let them curse, so thou do bless,
O Lord of all, most dread;
yea, let them rise but foul to miss,
to make thy servant glad.

CONTINUED ON FOLLOWING PAGE

29. Let all my foes with shame be broke,
as clad therewith each one;
let them be wrapt, as with just cloke,
in their confusi·on [-zee-un].
30. And I with mouth will celebrate
the Lord, with thanks on high;
whom people most be congregate:
I will his lauds apply.
31. For that he stood in poor man's need,
at his right hand so strong,
to save his soul from judges dread,
who might him stroy by wrong.

THE COLLECT. O most pitiful Lord and entreatable God, which didst vouchsafe to be cast under the malediction of the Law; so bearing the wrath of thy Father, to the end that thou would discharge us from all curse and malediction: we beseech thee, so to deal with us mercifully, that we may escape from the tyranny of sin that doth haunt us, and also to be defended by the power of thy Name from all cursed detractions of evil men; so that we may fully joy to be in thy favor, in the enmity of the World. To whom with thy Father and Holy Spir't, be all honor and glory for ever. Amen.

PSALM CX. *Dixit Dominus Domino* 888888.4

THE ARGUMENT.

*Though David's reign be somewhat meant,
yet Christ is chief here prophesied,
who was both king in regiment,
and priest in death, then after stied [rose]
to Heaven to sit, as Priest and King,
his friends to save, his foes to wring,
with death the sting.*

1. The Lord Most High, the Father, thus
did say to Christ, my Lord, his Son:
Set thou in power most glori·ous,
on my right hand, above the sun,
until I make thy foes, even all,
thy low footstool, to thee to fall
as subjects thrall [bound].
2. The Lord shall send from Sion place
of thy great power imperi·al,
the royal rod and princely mace,
whence grace shall spring, original;

yea, God shall say: Thou, God, up rise,
to reign amidst thine enemies

in princely wise.

3. The people, glad in hearts delight,
shall offer gifts in worship free,
as conquest day of thy great might,
in shining shew of sanctity;
for why, the dew of thy sweet birth,
as morn new sprung dropp'th joyful mirth,

so seen on Earth.

4. The Lord did swear and fast decreed;
he will his word no time repent,
which said: Thou art a priest indeed,
a kingly priest, aye, permanent,
of order named Melchisedek,
whom peace and right doth jointly deck,

as God's elect.

5. The Lord as shield keep'th right thy hand,
to make thy reign invincible,
he shall subdue by sea and land
all power adverse, most forcible;
he shall great kings and Caesars wound,
in day of wrath all them confound,

by fearful sound.

[6. – 11.]

12. He judgment true shall exercise
as judge among the Gentile sect;
all places he shall full surprise,
with bodies dead on Earth project.
Abroad he shall in sunder smite
the heads of realms that him will spite

or scorn his might;

and shall in way but water drink,
of homely brook as cometh to hand;
pursued to death, and wisht to sink,
yet he, for this humility
shall lift his head in dignity,

eternally.

THE COLLECT. O Lord, the eternal Son of the Father, which wast begotten before the World was made, and art the first of all creatures: we lowly beseech thee, that where by the session of the

Right Hand of thy Father thou subduest thy enemies, so make us to subdue all the dominion of sin rising against us; to be made meet to serve thee in all godliness,
Who livest and reignest one God, with the Father and the Holy Ghost. Amen.

PSALM CXI. *Confiteor tibi* CM

THE ARGUMENT.

*This laudatory is,
and thank'th God's gentleness;
who made all thing, and us redeem'd
from sin and wretchedness.*

1. With all my heart I will
the Lord commend on high,
met secretly with faithful men
in church, eke openly.
2. Full great be all the facts
of this high Lord, in Name
most exquisite, and may be found
of them that love the same.
3. His deed is worthy praise
most worshipful, I say;
it Glory is, and comeliness:
his justice lasts for aye.
4. Of all his wondrous works
remembrance hath he made;
the Lord is good and merciful
to Isra·el in trade.
5. For meat and spoil he gave
to them that fear'd him due;
so mindful he will ever be,
his pact and league to sue [honor].
6. His acts great pow·er shew'd
to all his people's sight,
in giving them the heritage
of Gentiles' lands for right.
7. His works of hands be seen
all truth and equity;
and his precepts all faithful be,
in just conformity.
8. Uphold, they stand most firm,
and ever will remain;

for made they are by verity
and equity, again.

9. He sent his people guides,
which them to freedom led;
his pact he bade should ever stand,
whose Holy Name be dread.
10. The fear of God is said
of wisdom, first the way;
who keep his hests have wisdom clear:
whose [his] praise shall ne'er decay.

THE COLLECT. God, whose glory all thy saints most gladly delight to confess: grant us to have the fear of thy Holy Name, wherein consist the beginning of all wisdom; that we, being instructed in thy will and pleasure, may be fed with the heavenly nourishment of thy word. Through Christ, &c.

PSALM CXII. *Beatus vir* CM

THE ARGUMENT.

This doth recite of him that fear'th the Lord,
the praises right, of him that fear'th the Lord,
whose constancy in God by faith's accord.
lieth perfectly, in God by faith's accord.

1. That man is blest and liveth at rest,
that fear'th the Lord most pure;
who hath delight most exquisite
to work his biddings sure.
2. No doubt his seed shall firmly speed,
in all felicity;
these regents high, their progeny,
most blessèd shall they be.
3. He riches store in house, the more
with plenty shall possess;
his righteousness in stableness
shall last, and still increase.
4. And light shall spread from darkness dread,
to godly men's relief;
the Lord benign, aye pitying
and just to ease their grief.
5. This blissful man, he pity can,
and lend with diligence;
his word and deed, by wisdom's reed,
he rightly shall dispense.

6. For movèd he can never be:
God's arm shall him defend;
the just shall sure in fame endure,
till all the world doth end.
7. At tidings evil, no time he will
stand dreadfully [fearfully] himself;
his heart, for why, stands steadfastly:
he trust'th the Lord of health,
8. His heart so great is stable set
to fear nothing adverse;
until his eyes their lust [intent] espies
on all his foes perverse.
9. He spread'th his store, he giveth the poor
his justice, yet abideth;
his power shall be exalted free,
with glory large and wide.
10. The evil shall see, and fret shall he,
shall gnash his teeth and lour [scowl, be downcast];
the wicked lust [intent] of men unjust
shall waste, and turn full sour.

THE COLLECT. Grant, we beseech thee O God, which art the light everlasting and guide of our hearts: that we may love and fear thee above all things, to delight only in thy praise; and so to deal to the necessity of our neighbor in this present life, that in the next we hear not that sharp word of reprobation for unmercifulness. Through Christ. &c.

PSALM CXIII. *Laudate pueri* SM

THE ARGUMENT.

*This praiseth God's grace on high,
thereto it doth invite;
his dignity and providence
it doth in part indite [express].*

1. Ye servants (all, ye) children meek,
praise ye the Lord of all;
praise ye his Name, extol ye due [duly]
his power potenti·al [-tsee-al: almighty].
2. God's (worthy) Name be bless'd
from hence, till all ye world have end;
to dread and love his power above,
God grant we all contend.

CONTINUED ON FOLLOWING PAGE

3. from time ye sun (doth shine) in rise,
till downward fall'th ye same;
from East to West, O blessèd be
the Lord's sweet, Holy Name.
4. For why? (no fail), the Lord doth rule
on Gentiles all that be;
yea, heavens he pass'th in glory bright,
this Lord of Majesty.
5. For who is like (this God), the Lord,
in glory, fame, or power?
who hath set up himself above
as Chief and Governor.
6. And yet he bow'th himself (full low),
of his great gentleness,
all things that be in Heaven and Earth
to see in carefulness.
7. And he it is (at will) alone
that lift'th the poor from dust;
the needy man he doth promote
in dong, that low was thrust,
8. to make him (high and) equal sit,
with princes' rule to bear,
yea, that with peers [nobles] of age most grave,
of his own people dear.
9. And he (alone) the barren maketh
in fruitful house to dwell,
as mother glad to joy in babes:
O praise the Lord then, well.

THE COLLECT. We give all praise most due to thy blessèd Name, Almighty God: beseeching thee so to preserve us in the lap of thy well belovèd spouse, thy Church, that we may increase and be stablished in the perpetual knot of charity and unity. Through Christ. &c.

PSALM CXIV. *In exitu* LM

THE ARGUMENT.

*Here joy is made that Jacob's seed
did Egypt scape, in lucky speed,
that led they were, by God's great might,
to Canaan Land to them behight [granted, bestowed].*

1. When Isra·el from Egypt went,
where God them held in chastisement,

when rid from thrall [bondage] was Jacob's house,
of people fierce and barbarous,

2. then Jewry Land was consecrate,
true God to serve, full dedicate;
then Isra·el was his empire,
his subject made to rule entire.
3. Which thing when that the sea did spy,
she fled to see God's power so nigh;
and Jordan flood reversèd was,
as giving place his Ark to pass.
4. The mountains leapt as rams, full light
above the waves th'appeared in sight;
the hillocks eke did skip full glad,
as lambs in grass, all fat bestad [wrapped in].
5. What mean'st thou, sea, to flee so fast?
thou Jordan, why aback wert cast?
was this the cause, God's truthful grace,
or fathers' faith, that ye gave place?
6. You mountains high, why leap ye thus,
as rams with fruit most plenteous?
ye little hills, why skipp'd ye so,
(this sight to see), as young sheep do?
7. At God's bright Face the Earth thus shook,
at Jacob's God's most present look;
be whole adread than Earth to see
this puissant [powerflul] Lord so nigh to be.
8. Whose power did turn the stone to gush,
great water brooks most marvelous;
the flint so hard whence fi·re [*fie-rr*] spring'th,
even water floods he made it bring.

THE COLLECT. Grant us, O Lord, ever to escape the servitude of all error and Egyptical sin
and wickedness: that we may always bear our lives sanctified to thee, to rejoice in thy protection,
Through Christ, &c.

PSALM CXV. *Non nobis Domine* LM

THE ARGUMENT.

*Thus Gentiles' gods be scorn'd unpure
where God of Heaven is God most sure:
on him to trust, to laud him aye,
who bless'th our life, and keep'th our way.*

1. No praise give us, O Lord, to us,
give it thy Name most glori·ous;
for thy sweet love, for thy good Truth,
defend us, Lord, and, shew thy ruth [pity].
2. Why else, no doubt, the heathen sect
would say: Where is their God, so tect [covered, hidden]?
if God they have, as we in sight,
let him come forth, and shew his might.
3. But sure our God is God in Heaven,
not made or seen to carnal eyën [arch. pl. eyes];
he doth at will what like [pleases] him best:
he made all things, by him they rest.
4. Their idols, all the best, they be
but silver cast and gold to see;
the handiwork of mortal men,
they be thus made full brittle, then.
5. Wide mouths they have but speak no whit
of speech, but dumb to them most fit;
and eyes they have, yet have no sight,
all void of life, all void of light.
6. So ears they have, but hear no thing,
how loud men cry in hallowing;
and nose they have, but have no taste,
their brent [burnt] incense on them is waste.

[Stanzas 7& 8 (or their numbers) are inverted.]

8. Yea, hands they have, but handle not,
two feet they have, but have no gait;
they make no voice from out their throats,
where yet small flies have open notes.
7. As those be all so such be they,
which make them first of gold or clay;
and so be they which worship them,
or them do trust, in any realm.

[The second half of stanzas 9 through 11 is antiphonal.]

9. But thou that seëst, O Isra·el,
trust thou the Lord, bid them farewell:
the Lord is whole thine aid and shield,
Protector sure in town and field.
10. Ye Aaron's house, trust ye this Lord,
none other serve, to him accord:

*the Lord is whole your aid and shield,
Protector sure in town and field.*

11. All ye that fear the Lord so high,
trust ye this Lord, to him apply:
*the Lord is whole your aid and shield,
Protector sure in town and field.*
12. The Lord hath mind and careth for us,
he will us bless most prosperous;
and Jacob's house so will he bless,
bless Aaron's house he will not miss.
13. Who fear the Lord, he bless them all,
both rich and poor, both great and small;
to do them good is his intent,
who worship him most reverent.
14. The Lord will add to your increase,
to heap his gifts he will not cease
upon yourself, in joyful cheer,
and after, on your children dear.
15. Ye are the Lord's most blessed lot,
if fear in you be not forgot;
the Lord's ye be his heritage,
who made of Heaven and Earth the stage.
16. The heavens so huge, the heavens, I say,
be all the Lord's, in whom they stay;
the Earth he gave to men a place
to dwell therein, to serve his grace.
17. The dead that be praise not the Lord,
no sense in them, no voice or word;
nor they whose corpse be laid to rest,
by them no lauds can be express'd.
18. But we alive with voice and heart
will praise this Lord, till we depart;
from this time forth, and so for aye,
then sing we still: Alleluia.

THE COLLECT. Be thou our Protector & help, O merciful Lord, for we put our whole affiance in thee: only be mindful that thou formedst us out of the mould of the earth; grant us, therefore, thy strength to acknowledge thee our Maker, duly to laud thee and celebrate thy Name. Through Christ. &c.

PSALM CXVI. *Dilexi quoniam* CM

THE ARGUMENT.

*When David scaped adversity,
to God with thanks he goes; sic
so man, full past all misery,
may so his heart disclose.*

1. I lovèd have the Lord and shall,
with all my heart; for why,
he soon hath heard my prayers all,
with voice when I did cry.
2. Full nigh, I say, his ear he bent
to me most readily;
wherefore my days that me be lent
him will I call Most High.
3. The snares of death did close me in,
yea, pangs of Hell me found;
fell anguish smart [painful], and woes between
I felt about me round.
4. Eftsoons [Soon afterward] I cried in God's good Name
for help, and said even thus:
O Lord, I pray, thy grace I claim,
my soul from pain discuss [relieve, rescue].
5. Of clemency the Lord is full,
and just he is in word;
and this our God is merciful,
which doth all grace afford.
6. The Lord preserveth the simple ones,
as abjects counted here;
for lo, myself was woebegone,
and health he brought me near.
7. Wherefore I said: O turn again
my soul into thy rest;
since that the Lord hath eased thy pain,
for thine advantage best.
8. For thou, O Lord, hast rid my fears,
my soul from death beside;
and eke mine eyes from weeping tears,
my feet from falling wide.
9. To walk in life I purpose then,
before the Lord, upright,

while here I live with living men,
on Earth to please his sight.

Credidi propter quod

10. I held my faith; thereout I spake
to God in hope full strong,
although with woes my heart did quake,
and sorrows seemèd long.
11. In all my flights so forced to flee,
I said, thus half amazed:
All men on Earth but liars be;
mine eyes were so adazed.
12. To quite [repay] my Lord, what shall I give,
his benefits at length;
his grace so great, by whom I live,
surmount' th my simple strength.
13. I will take up, and heave [raise] on high,
the cup of thankfulness;
and God's good Name beseech will I,
who compass'd all my wealth.
14. To God my Lord I now will pay
my vows that I behight [owe];
with thankful heart, from day to day,
in all his people's sight.
15. The Lord, no doubt, full dear reposes [regards]
the death of all his saints;
he taketh to heart their wrong pursuits [injuries],
and heareth their woeful complaints.
16. For truth, lo I, thy servant, Lord,
thy servant this may speak:
Thy handmaid's son can this record,
for thou my bands didst break.
17. To thee therefore I offer shall
of thanks the sacrifice;
the Lord's good Name, thereon to call
I will, in grateful wise.
18. To God my Lord I will repay
my vows that I behight; [owe]
with thankful heart, from day to day,
in all his people's sight.

CONTINUED ON FOLLOWING PAGE

In all the courts even just, in them
of God's high house so bright,
in midst of thee, Jerusalem:
O praise this Lord aright.

THE COLLECT. God the Cleanser of man's soul from the filthiness of sin, which in readiness dost comfort his spir't that call upon thee faithfully: we beseech thee to pluck us from the danger of Death and Hell, and to place us in the region of the living, where death and sin be abolished. Through Christ.

PSALM CXVII. *Laudate Dominum* 5.5.6

THE ARGUMENT.

*This hymn doth indite [express]
God's glori-ous might,
his truth and grace most free:*

*what Gentiles afar
were made to be near,
with Jews one flock to be.*

1. Praise duly ye Lord;
in mindful accord,
ye heathen ones, all vain.

Ye Gentiles, I bid
recount how ye slid,
& praise this Lord again.

And honor ye right
this Lord in his light,
ye nations, all in town.

All people, I say,
wherever ye lay:
extol this Lord's renown.

2. For merely his grace
and merciful Face,
confirm'd, lieth on us all,

His love doth excel,
all sin to debell [subdue];
his grace is general.

This Lord in his Truth
most stable, ensueth [fulfils]
his word & promise just.

The Faith of his way
will never decay:

O praise this Lord of trust.

THE COLLECT. Almighty and most merciful Lord, which wouldst be praised by the mouths of all nations throughout all the World, whose grace we the Gentiles call'd us to the perticipation [*sic* intervention] of thy Son Jesus Christ: we beseech thee so to confirm this grace in us, that we never decline therefrom, but continually laud thy mercy. Through the same Jesus Christ, &c.

PSALM CXVIII. *Confitemini Domino* CM

THE ARGUMENT.

*This psalm is sung of praise and lauds,
that David's rule begun;
in spir't it shew'th, and joy'th the reign
of Christ, God's only Son.*

REPEATED IN STANZA 29:

1. O thank and laud the heavenly Lord,
for he is graci-ous, [-see-us]
*because his love and mercy free
for ever stand'th to us.*

[The second half of stanzas 1 through 4 (and 29) is antiphonal.]

2. Let Isra·el now glad confess,
with song melodi·ous,
*because his love and mercy free
for ever stand'th to us.*
3. Let Aaron's house and stock confess
in thanks most plenteous,
*because his love and mercy free
for ever stand'th to us.*
4. Yea, let them all that fear the Lord
this grace in heart discuss, [ponder]
*because his love and mercy free
for ever stand'th to us.*
5. In trouble laid to straits be thrust,
I call'd the Lord from thence;
he heard at large and set me wide,
this Lord of excellence.
6. The Lord as thus with me to stand,
on my nigh side to be;
I cannot fear for what can man
prevail in spite at me.

CONTINUED ON FOLLOWING PAGE

7. The Lord taketh part with them to join,
that me do help & aid;
mine eyes shall see their full desire,
my foes revenged and fray'd.
8. O good it is the Lord to trust,
on him all hope to cast;
more sure it is than man to trust,
on him to lean too fast [much].
9. Yea, good it is the Lord to trust,
to him all whole to stand;
more safe it is than prince to trust,
with all his guard and band.
10. Though nations all do compass me
and hedge me round about,
by Name (I trust (of this the Lord
I shall cut down their route.
11. Let them besiege and compass me
on every side, at will;
the Lord's good Name, I hope thereby
their pride to quell & kill.
12. Though they like bees swarm me about,
to sting, to hurt, to noy,
they soon shall fade as fire in thorns:
in God I shall them stroy.
13. By pushing oft, they thrust at me,
to make me full aghast;
but yet the Lord my pillar strong
was whole my stayful fast [bulwark].
14. The Lord of power, my strength he is,
of lauds my tenors' style;
for he was made my health and fence
to scape all mortal guile.
15. The voice of joy and healthful mirth
rebound in just men's tents;
for why, full great the Lord's right hand
hath wrought experiments [adequate protection].
16. The Lord's Right Hand exalted is,
his power is clearly known;
the Lord's Right Hand great feats hath done:
man's strength is not his own

CONTINUED ON FOLLOWING PAGE

17. Not dead I am, but live as yet,
and trust to spend my days
to tell God's works, his mighty acts,
by whom my living stays.
18. The Lord, although he me correct
in chastisement most fit,
yet down to death he drave me not:
he would not so permit.
19. Ope me the gates of righteousness
that just men use to haunt,
to enter now God's Temple, so
the Lord with praise to vaunt.
20. This gate is wide, the Lord his gate,
where due his grace is spread;
all rightwise men do pass therein,
who faithful life have led.
21. I will with thanks set out thy praise,
for thou hast answer'd me;
though thou didst strike, yet ease thou sent'st,
for health I had by thee.
22. The stone itself which was reject
by all the builders' choice,
was made the head and corner-stone,
to all good men's rejoice.
23. From God the Lord this act issued,
his work it was alone;
a thing it is most marvelous
in all our eyes, so done.
24. This is the day, the joyful day,
which that the Lord hath made;
let us therein rejoice and sing
a day that shall not fade,
25. Ah, Lord, help now and save, I pray,
assist us presently;
O Lord on high, give help I pray,
good luck send speedily.
26. O blest be he that cometh as thus:
in God the Lord's good Name;
to you as we God's house that keep
have wish'd good luck & fame.

CONTINUED ON FOLLOWING PAGE

27. God is the Lord, and lighten'd us,
all health who luck'ly sends;
spread bows therefore, and bind your hosts
with cords at altars' ends.
28. Thou art my God whom thank I will,
whom I shall celebrate;
thou art my God to whom my lauds
I will whole dedicate.

REPEAT OF STANZA 1:

29. O thank and laud the heavenly Lord,
for he is graci-ous [-see-us],
because his love and mercy free
for ever stand'th to us.

THE COLLECT. Most merciful God, which art the undoubted Comforter in all our adversities, and makest the houses of the just to be filled with joy & gladness: extol thy Church and congregations by the power of thy right hand, to be the eternal Gate through which all righteousness may proceed, so established upon the head corner-stone Jesus Christ in this life; that at the Resurrection she may be presented glorious in thy fight. Thorough the same Iesus Christ, &c.

A PREFACE TO THE PSALM CXIX.

- [1.] Made is this psalm by alphabet,
in octonaries [eight verses] fold,
all letters, two and twenty, set
as Hebrews them have told.
- [2.] The verses all an hundred be,
threescore, and just sixteen;
thus framed and knit for memory,
and elegance, some ween [think, suppose].
- [3.] Here letters, all so sortly bound,
do shew in mystery;
eternal health may sure be found
in Scripture totally.
- [4.] Verse yoked by eight: Christ's rising day
doth figure them, in some;
sweet Sabbath rest, not here, I say,
I mean of world to come.
- [5.] Peruse this psalm so wide and broad:
each verse, save one, is freight,
as still in terms of Law of God,
most oft by voices eight.

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[6.] Right tatutes, old precepts, decrees,
commandments, word, & law;
known judgments, dooms [judgments], & witnesses,
all righteous ways they draw.

[7.] Envy no man God's word to paint
in art, by such device;
read Hebrew tongue, the tongue so saint [holy],
and, causeless, be not nice [foolish, ignorant].

[8.] Upfold be here God's truths discuss'd,
right sure us all to teach;
so lies of man all low be thrust,
full false, in glossing speech.

PSALM CXIX. CM

THE ARGUMENT.

*This psalm dewray'th [reveals] good men's desire
God's Law to know, so mild;
which David pray'th, whom men in ire
did curse, from home exiled.*

(1) ALEPH 8 *Beati immaculati*

001. A rightup man of perfect ways
is blest, and blest again;
as blest be they which walk their days
in God's true Law so plain.

002. And yet I speak: So blest they be
who keep his witnesses;
all whole in heart, which will agree
to search God's promises.

003. Admit they do no sinfulness,
who walk his paths always;
at will who work but wickedness,
they tread not these his ways.

004. Advisedly, thou gavest in charge
thy hests [commands], that we should keep;
approved so by thee at large,
for us most due to like [be suited].

005. Ah then, O Lord, where ye wilt so,
would God my ways were staid:
affected right, in heart to go,
thy statutes justly laid.

006. Ashamed then I shall not shrink
in heart or visage cold,
aback to stand; what time, I think
thy laws, and them behold.

007. Ascribe will I to thee my thank,
in heart most right and clean,
as soon as I shall learn so frank
thy judgments just be seen.

008. Again I vow, with all my heart,
to keep thy true decrees;
afar then, Lord, do not depart
from me, thy grace to leave.

(2) BETH ב *In quo corrigit*

009. By what or how can young man cleanse,
or yet reform, his way?
best, word of thine if he the sense
will warily keep, I say.

010. Betimes where I thy word have sought
with all my heart's intent,
be Guide, lest I might err in thought
from thy command·ment.

011. By low I hid, thy word in heart,
thy wills inspired to keep,
blasphemingly lest might I start
from thee, in sin too deep.

012. Both bless'd and praised thou dost remain,
O Lord of secrecy,
bestride my heart; and teach my brain
thy statutes, inwardly.

013. Bold have I been, and ever shall,
by thee with tongue to tell
before all men thy judgments all,
which once thou spakest so well.

014. Blithe, whole my heart did joy to trace
thy testimony's ways,
beholding them more glad in face,
than riches gainful praise,

015. Bestow I will my time and talk,
in thy precepts to muse;

beside, to note thy wondrous walk
no time I will refuse.

016. Besport me still I purpose me
in thy decrees, whole set;
believe I have, thy words' decree
no time I shall forget.

(3) GHIMEL ⁂ *Retribue*

017. Confirm, O Lord, thy servants' will,
with thy good grace so meek;
consist that I in life may still
so just thy words to keep.
018. Clear thou mine eyes, both dark & thrall [bound],
reform my spir't afresh;
consider then thy Law I shall,
what marvels they express.
019. Cast here on Earth, as pilgrims be,
I am poor traveler;
conceal not, Lord, thy Law from me:
depart not thou too fer *sic* [far].
020. Consume do I, afflict in spir't,
for love to know thy word;
comprise I would always aright
thy judgments high, O Lord.
021. Correct thou dost the proud, therefore,
which thy precepts despise;
curst be they all, from thy good lore
who wander will, too nice [foolishly].
022. Contempt and shame from me remove,
which proud men cast on me;
content for that, in life I love
thy laws to testify.
023. Chief princes, lo, in council sat,
and me they high controll'd;
change yet my choice so would I not:
I used thy statutes bold.
024. Cause why, to me thy witnesses
are whole my heart's delights;
close counselors they be, no less,
against these cursèd wights [fellows].

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(4) DALETH 7 *Adhesit*

025. Dear Lord, to dust my soul is knit,
nigh dead I lie for grief;
draw nigh my life, and quicken it
with thy sweet word's relief.
026. Detect [direct] I have my ways to thee,
thou answer'dst me again;
declare thy will, that I may see
in heart thy statutes plain.
027. Due sense give me to understand
the ways of thy precepts;
demure I will then take in hand
to talk thy wondrous steps.
028. Distemper'd cares did melt my heart
to note the World's despite;
deal then some ease in gentle part,
as thy true word hath hight [promised, provided].
029. Deliver me from lying ways,
from subtle, glossing sect;
delight my heart in all thy lays [sayings],
vouchsafe this good effect.
030. Do this, for why, right path of life
I have now chosen due;
detain I will mine eyes so rife [fully],
to view thy judgments true.
031. Directly, Lord, where hold I have
thy testimonies fast;
defame me not of thee, I crave,
to fall by shame, aghast.
032. Deliverly [promptly] run shall I, light
thy laws the perfect gate;
dilated large, when thou in spir't
shalt make it joy in state.

(5) HE 7 *Legem pone*

033. Eternal God, teach me the way
of thy most just decrees;
even then I shall keep them all day,
in all their full degrees.
034. Employ my wits to perfectness,
so hold thy Law I may;

effect thereof I shall express,
with all my heart's assay [strength].

035. Eke lead me straight to see the path
of thy precepts most right;
elect, for why my heart them hath,
wherein I most delight.
036. Egg thou my heart to magnify
thy testimonies all,
escape that I may utterly
foul avarice thee gall.
037. Erect mine eyes not down to clive [cleave]
by lusts to things most vain;
enclear my sight, and me revive,
thy ways to love the train [observance].
038. Establish, Lord, thy word all sure:
thy servant, lo I am;
else could not I thy fear procure
to reverence thy Name.
039. Eftsoons [Soon afterward] remove the brute unsweet
of shame, that I do fear;
espy I do thy dooms [judgments] discrete,
all mixt with mercy dear.
040. Enforced I have, lo, all my mind
thy statutes just to sue [follow];
encourage me soon them to find:
I crave thy justice true.
- (6) VAU 1 *Et veniat*
041. First, Lord, I crave thy grace divine,
thy mercies sweet, to feel;
fence thou my soul with health of thine,
as thy true word doth deal.
042. Find thus I may to answer right
and dull blasphemers' slents [jibes, taunts]
fast [altogether], that my hope is wholly plight [placed]
to thine advertisements [declarations, promises].
043. Far drive not, Lord, thy word most sure
from out my mouth to stray;
full still, for why, I will endure
to wait thy judgment's way.

CONTINUED ON FOLLOWING PAGE

044. Firm will I keep thy lay [sayings] and lore,
 since thou wilt teach the way;
 faith still to bear I will the more,
 from age to age, for aye.
045. Fair walk and large thus shall I hold
 in consci·ence [-see-ense] upright
 forth on, where I do seek so bold
 thy clear precepts, in light.
046. Free shall my tongue thy witness tell
 before both lord and king;
 foul shame shall not my heart debell [subdue]
 to shrink, for menacing.
047. From thence I shall my comfort find,
 thy laws shall me delight;
 fresh love I bear to them in mind,
 no time to slide too light.
048. Fold up my hands I will full high
 thy command·ments;
 for them I love, and muse shall I
 thy stable testaments.

(7) ZAIN † *Memor esto*

049. God, call to mind thy promise grave
 to me, thy servant frail;
 good hope therein thou madest me have,
 to my poor soul's avail.
050. Great comfort this gave me in thought,
 in pain when I did lie,
 glad heart, for why, thy word me wrought
 as whole revived thereby.
051. Grim, stately men though, one by one,
 most high, do me deride;
 gone yet aback I have not done
 from thy true Law aside.
052. Grave thoughts had I, & cast in mind
 thy judgments, Lord, from first;
 gat so I did my comfort kind
 to slake my woeful thirst.
053. Grieved sore I am, most horribly,
 at wicked men's intents;

glide fast they do so shamefully
from all thy Law's contents.

054. Great songs in verse I do devise
of thy sweet statutes' lore,
gest [account, tale] when I am in wand'ring wise
abroad, afflicted sore.

055. Graven deep in mind, thy Name by night,
O Lord, full oft I had,
glue fast to heart that so I might
thy Law that I had read.

056. Grace thus did grow to me so green,
for that thy Law I keep;
grant then, O Lord, I may be seen
thy will alway to seek.

(8) HETH ¶ *Portio mea*

057. Whole portion, Lord, thou art of mine,
to thee alone I clive [cleave],
hold will I just thy Law divine,
hough men for lies do strive.

058. How deep in heart thou seest all day
I have thy Face besought;
have mercy then on me, I pray,
such trust thy word hath taught.

059. Here how I live, what ways I lead,
I have discuss'd full near,
home so to turn, thy laws to plead,
my feet I did retire.

060. Halt made, I fast my fault espied,
no time then troited [isssembled] I;
heart, hand, and tongue I straight applied,
to keep thy laws more nigh.

061. Haut [high, lofty] wicked men on heaps they met,
to rob from me my trust;
hard yet in heart thy Law I kept,
though sore at me they thrust.

062. High midnight just my tide is set
to rise, thy Name to bless;
hark so I shall, and spy the bet[ter]
thy judgment's righteousness.

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063. Host me I will with them to dwell
which thee do duly fear,
hid who do keep thy hests [commands] full well
in heart, to mind them clear.

064. Hill, dale, and vale the Earth is full
thy mercies, Lord, to tell;
help thou therefore my wits so dull:
teach me thy statute's spell.

(9) TETH ♀ *Bonitatem fecisti*

065. I, Lord, confess thou deal'st full kind
with me, thy servant frail;
in thy good word such grace I find,
thy promise never fail.

066. Inspire right taste of discipline,
and me sound knowledge teach;
just have I hold the laws of thine,
most firmly them to teach.

067. Inveigled, foul awry I went
before I was correct;
imprint I now thy testament
in heart, thus gently check'd.

068. Entirely good and liberal [bounteous]
thou art; who can deny?
illumine then my senses all,
thy statutes well to spy.

069. Ill men and proud their traps have set
to spot my truth with lies;
inure my heart I purpose yet,
all whole thy laws to vise [observe].

070. Inlarded is their heart with pride,
they swell in fat and grease;
envy I not their joys so wide:
thy laws can me refresh.

071. It wrought me wealth, so good it was,
that troubles me did strain;
indued was so my soul with grace
to learn thy statutes plain.

072. Joy more I do the Law of thine
which thy sweet lips pronounce,

infinitely than silver fine,
or gold a thousand ounce.

(10) IOD ◌ *Manus tuae*

073. King, Lord, & God thou art to me,
thou madest & form'dst my shape;
kern [adjust, conform] deep my heart with knowledge free,
thy word in mind to wrap.

074. Kind, loving men that worship thee
will joy at me right soon;
keyed fast thy word was so to me
in hope that I have done.

075. Know well I do in this thy rod,
thy judgments all be just,
know worthy is thy Truth, O God,
which humbled me to dust.

076. Kiss thou my soul by loving grace,
some comfort sweet to feel;
knit just thy word, though I be base,
thy man yet, every deal.

077. Kneel low I will to ask full sad
thy mercies, all in sight;
keep then my life I shall full glad,
for I thy Law delight.

078. Kill down ye proud, confound their lies,
they me would vain pervert;
cool thou their heat, and I will rise
to preach thy laws, apart.

079. Ken [Know] they thy laws as turned to me,
who duly thee do fear;
known right who have thy dignity,
thy word with me do bear.

080. Knock, ask, and seek I will, and weep
in heart, thy word to spy;
knead else in mire of error deep
I should, most shamefully.

(11) KAPH ◌ *Defecit*

081. Long'd hath my soul and languishèd,
while I thy health expect [await];
Lord, yet thy word me comforted,
for hope did me erect [sustain].

082. Lo, both mine eyes did faint and waste,
thy promise still to wait;
loud thus I spake: When wilt thou cast
thy help, to ease my strait?
083. Like though I was to bottle dried
in smoke, so was my skin;
leave would I not thy statutes tried:
I kept yet mind therein.
084. Leave, Lord, my days, how long to go,
thy servant fain would know;
long wilt thou slake, ere thou my foe
wilt judge, who thrust me low.
085. Lime pits full sly these louredens [wastrels, dullards] proud
did dig, in crafty sort;
lies loud they made, not well avowed
by thy true Law's report [contents].
086. Life, truth, and way thy laws contain,
though words they prate untrue;
lend me thy help, where men so vain
do falsely me pursue.
087. Large saults [attacks] they made to make me sink,
well nigh they had me spent;
loath yet I was in heart to shrink
from thy command·ment.
- 088 Let then thy grace and gentleness
refresh, and me revive;
love so I shall, and will express
thy words of mouth belive [enduring].

(12) LAMEDH ל *In aeternum Domine*

089. Meek Lord, thy word most stable lieth,
as Heaven is, permanent;
most strong it is, as testifieth
the starry firmament.
090. Man trust may thee, thy Faith so stand'th
in Truth, from Age to Age;
mark well we do the earth & land,
how firm thou madest the stage.
091. Made fast, they bide by thy decree
until this present day;
meet [due] service all do yield to thee,
in all their course and sway.

092. My chief delight and ornament,
unless thy Law had been,
more deep in woe I had been shent [shamed],
whole quenched quite & clean.

093. Mind still I will thy Law's precept,
and never it forget;
me still in life it daily kept,
by thee this grace I get.

094. Maintain my life for thine, so wrought
I am most congruent;
midst whole in heart, for why, I sought
thy true commandment.

095. Mad men in heart, ungodly men,
awaited me to kill;
muse yet I did, full oft again
thy testimonies will.

096. Much noted I things finest tried
drew fast to brittle end;
mere infinite thy Law I spied,
whose breadth no time could spend.

(13) MEM ⁂ *Quam dilexi*

097. Nigh love in heart thy Law I bear,
such hope thereby I win;
no day doth pass, but that I steer
my mind to muse therein.

098. Now hast thou made my wit excel
my foes, by thy precepts;
no time there is, but that I mell
with [consider] them, in my concepts [thinking].

099. Note this I do, I am more wise
than all my teachers be;
no doubt for this, that I advise
thy testimonies free.

100. Not aged men have knowledge like,
I them exceed too far;
no question [-tee-un] for that I keep
thy laws familiar [-lee-ar].

101. Needs must I stay, and so I do,
my feet from path of vice,

no witherward aside to go,
but keep thy word's device.

102. Naught do I shrink one inch awry
from thy decrees amiss;
no praise to me doth rise thereby,
for thou hast taught me this.
103. New, fragrant taste by thy sweet word,
O how my palate felt;
no honey-comb set on my board
such sweetness ever dealt.
104. Notorious my wisdom grew,
by thy commandments;
no wicked ways then will I sue [pursue],
I hate all crafty slents [sly or dishonest conduct].

(14) NUN 1 *Lucerna*

105. O Lord, thy word a lantern is,
full clear to guide my feet;
undoubted light, that will not miss
to rule my paths, most meet.
106. Oath once I spake and promise made,
in heart I full decreed:
observe that I should, whole in trade,
thy just and righteous read.
107. Oppress'd I am, O Lord, too high
in soul, in spir't, in flesh;
of this sore cross revive thou me:
thy word pretend'th no less.
108. Oh let my mouth's free sacrifice
please thee, O Lord, at will;
ope thou my wits in ghostly wise:
teach me thy judgment's skill.
109. Unsure my life all day I see,
my soul lieth in, aye, hand;
oblivious yet thy Law to flee,
I will not so be bound.
110. Unrightful men and obstinate
for me a snare have laid;
offend thy Law yet will I not,
to run from it, astray'd.

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111. Obtain'd I have thy witnesses,
in just fee, simple state;
oblected [obligated] so, my fancy is
with them most delicate.

112. One thing in heart inclined I to,
to work thy statute's lore;
once this to miss I will not so,
to end for evermore.

(15) SAMECH 𐤎 *Iniquos*

113. Presumptuous men which guiles devise
I hate, as hypocrites [rhyme *bites*];
pure Law of thine, Most High, I prize,
for that all truth behights [decrees, reveals].

114. Protector thou, thou art my bower,
thou art my trust[worth]y shield;
persist I will in thy good power,
I trust thy word so mild.

115. Part ye from me, malignant men,
your bypaths wrong I hate;
perform I shall, more just and plain,
my God's precepts in gate.

116. Pluck up my heart, O me sustain,
by thy sweet word to live;
pinch not my hope, with shames disdain
to make my heart to rive [break].

117. Preserve me still in sure defense,
so safe I shall remain;
promote thy words' intelligence
I shall always, full fain.

118. Press down thou wilt all them to naught,
which err from thy decrees;
plain lies they forge in crafty thought:
they frame but fallacies.

119. Proud men like dross thou wilt remove,
which get [prosper] in Earth so stout
precellently [surpassingly]; therefore I love
thy witnesses, full out.

120. Perplex'd with fears, my flesh doth shake
when I thy power do mark;

profound affrays my soul have take[n],
thy judgments be so dark.

(16) AYIN 𐤀 *Feci iudicium*

121. Quite out my life, I dealt with that
which lawful was, and right;
to quarrelers up give me not,
my soul with wrong to spite.
122. Quaint [instruct] thou my heart,
in things of perfect name;
inquire else will the proud thereby
some cause my life to shame.
123. Quick sight I lost, mine eyes were waste
for waiting long thy health;
I quoth'd, *sic* and sigh'd, and longèd fast
thy rightwise word of wealth.
124. Quit me, O Lord, thy servant poor
from sin, and mercy reach;
so quicken me in all thy lore,
and me thy statutes teach.
125. Quire [sing] out the truth that right I may,
O, understanding grant:
in quiet mind to thee I pray,
as servant suppliant.
126. Qualms overwhelm'd my woeful heart,
for men have stroy'd thy Law;
O quell them, Lord; as Judge thou art,
the Time doth ask thine awe.
127. Quench not my spir't with these thy foën [arch. pl. foes],
for I thy laws do love;
no quarry giveth such gold or stone
which I would prize above.
128. Quake might my heart, if all thy laws
I held not all the best;
no questi·on [-*tee-un*], I love thy saws [precepts]:
all false ways I detest.

(17) PE 𐤃 *Mirabilia*

129. Right wonderful, set high aloft,
thy testimonies are;
revolve therefore then will I oft,
my soul shall keep them near.

130. Resort who doth thy Law the door,
winn'th light, as shew'th the proof;
ripe wisdom riseth thereby in store,
to simple men's behove [benefit, obligation].
131. Raise up, my mouth I did apert [open],
for wind, my breath I drew;
refresh'd for that, I wish'd my heart
thy sweet statutes view.
132. Respect me, Lord, not me refuse,
my strength were else but lame;
rue then on me, as thou dost use
on them that love thy Name.
133. Rule thou my steps, thy word to tread,
form them to live thereby;
reign can no pride in all my head,
to vanity to fly.
134. Redeem me, Lord, from injury
of men in quarrels vain;
retain I may more constantly
thy constitutions plain.
135. Reveal to me, thy servant true,
thy lovely Face so bright;
renew my spir't, my soul endue,
teach me thy statutes right.
136. Ran down my cheeks did water streams,
for it, thy Law, they balk;
rough cheer I made, to note all realms
against thy Law, to walk.
- (18) TSADI 𐤔𐤕 *Iustus es Domine*
137. Seen right, thou art full good and just,
O Lord, in verity;
so righteous be thy dooms [judgments] discuss'd,
all judged in equity.
138. Straight hast thou charged that men should haunt:
thy testimonies read,
still faith to speak, still truth to grant,
most vehement at need.
139. Sour zeal fret me in jealousy,
for ire nigh spent I was

set whole, for that my foes I spy
from all thy words to pass.

140. Scored clean full out, thy word is seen
fine tried from dross unpure;
stick fast to it, thy servant mean'th,
in heart to love it sure.

141. Small though I seem, and vile at eye
to vaunting insolents,
slide yet shall not my memory
from thy commandments.

142. Sound righteousness thy justice is,
and that which still will last;
sure truth thy Law is so, iwis [certainly],
I trust thereto full fast.

143. Smart woes & sharp, when they did press,
& I by spite abused,
sweet comfort yet did me refresh,
thy hests [commands] when I perused.

144. Stand ever shall thy witnesses,
in righteousness to stay;
send wisdom then, well teach me this,
that ever live I may.

(19) QOPH פ *Clamavi*

145. Thy grace to win, cried loud I have
from heart effectual [-too-al];
then answer me, O Lord, withsave,
thy statutes keep I shall.

146. To thee I sued [pled]: O save me thou,
I sued to none beside;
that just I may in life avow
thy testimonies tried.

147. The dawning day preventingly [before dawn],
I cried most earnest, then;
trust fast I did thy words, for why,
my hope thereby I won.

148. Timewatch of night mine eyes prevent [precede],
so rathe [early, soon] I then awoke;
thus that I might some thing comment
of thy true word on Book.

CONTINUED ON FOLLOWING PAGE

149. Turn, Lord, thine ear my voice to hear,
thy mercies ask even so;
touch thou my heart, revive me clear,
as thou dost use to do.
150. They tread full nigh that would on me
their malice execute;
twined far they be thy Law to flee:
O Lord, be my refute [defense].
151. Tread thou as nigh, O Lord, with aid,
for God thou art, at hand;
true be thy laws, all justly laid:
their ways be mad and fond [foolish].
152. Taught am I sure erst long ago
of all thy witnesses;
through thee were set most groundly, so
that they will never miss.
- (20) RESH ר *Vide humilitatem*
153. Vise [See] thou my woe, and rid my smart [pain],
thou seest exiled I am,
when yet thy Law from inward heart
forgotten never came.
154. Uphold my cause and me release,
so free redeem'd to rise;
waste not my life, but me refresh:
in thy words warrantize.
155. Ungodly men from health run far,
and health run far from them,
wide flee they foul, for why, they err;
thy words they search, not them.
156. Use still thy grace, O Lord of Might,
thy mercies great be seen;
with life and joy refresh my spir't,
as erst thy wont hath been.
157. Vain men there be, right many one,
which me pursue and press;
ware yet I am to swerve too soon
from thy sweet witnesses.
158. While men I spied transgress thy Law,
for grief thereof I quoke [quaked];

which was because at eye I saw
thy laws how they forsook.

159. View thou my heart, O Lord, & see
how thy precepts I loved;
wherefore by grace revive thou me,
not whole from thee removed.
160. Vouch this I may thy word in chief,
in some is truth most pure;
waste can no time thy laws' relief,
thy dooms [judgments] aye just will dure [last].

(21) SHIN *∞* *Principes*

161. Extremely, Lord, I am pursued
of princes, undeserved;
exactly, yet, thy word I view'd,
I them with fear preserved.
162. Esteem I do thy word so glad,
and joy thereof, as much
exceeding joy as he hath had
that spoils hath found most rich.
163. Excess of lies I have abhorred,
I have them aye defied;
extend I have my love's accord
to all thy laws, so tried.
164. Express'd I have thy lauds most dear,
seven times a day, no less;
expending just thy dooms [judgments] so clear,
ull wrought in soothfastness [truthfulness],
165. Excellent peace in consci·ence [-see-ense]
have they which love thy Law;
eschew they can all light offense,
no harm to them can draw.
166. Expect I do thy help and health,
O Lord, to thee I plead;
excited so, I have myself
thy just precepts to tread.
167. Exquisitely, in soul I kept
thy testimonies high;
expert by use, I them accept
in love, exceedingly,

CONTINUED ON FOLLOWING PAGE

168. Exalt I have thy statutes right,
and eke thy witnesses;
exempt from thee, to scape thy sight,
I can no secrecies.

(22) TAU *Appropinquet*

169. Yield, Lord, assent, with ears unshut
to hear these lauds I sing,
it might please thee to grant me wit,
as thy word use to bring.

170. Yet once I pray mine suit [cause] , even so,
admit before thy Face;
ill men's despites. O take me from:
thy word so work'th in grace.

171. Hymns, psalms, & songs, my lips shall sound
such commendations brave,
if thou wilt teach my heart the ground,
thy laws in heart to grave.

172. Yea, sure my tongue shall still express
thy word deservingly;
yoked so with truth and rightwiseness,
thy whole precepts I spy.

173. Year after year me then upshore,
with thy good, helping hand;
young did I choose (thou know'st)
thy lore, to thy decrees to stand.

174. Yearn'd hath my heart and wishèd long
thy health to feel, so meet [propitious];
eyes, head, and hand have loved as strong
thy Law, to me so sweet.

175. Yield still I will, O life prolong,
my soul shall praise thee then;
yon shall I wide for aid among,
for thou dost aid all men.

176. Youth made me err as sheep but lost,
seek up thy servant, Lord;
yes, seek him, Lord, bestow the cost,
thy Law me not abhorred.

THE COLLECT. Almighty God, the only pattern & meed [reward] of all felicity, which
by thy wholesome direction inform'st thy faithful servants to walk upright in thy Law,
to search thy pacts and promises, to observe thy precepts and commandments: grant

unto us so to understand thy justifications, and with whole heart to search thy wills and pleasures, and to preach out thy great acts done to our behoof [advantage]; that when we were as lost sheep wand'ring in our ways of ignorance, we might be brought home to thy sheepfold, to be placed on thy Right Hand with thy sheep in thy Kingdom. Through Christ our Lord, &c.

OBSERVATIONS.

*These fifteen psalms next following
be songs benamed of steps, or stairs,
for that the quire on them did sing,
the people's vows to bless by prayers;*

*for lucky speed in their affairs,
as need and time, as case, did bring,
in wedlock, war, or house begone,
for peace, for aid, for freedom won.*

PSALM CXX. *Ad Dominum* 8888.44

1ST CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*When David felt all spite of man,
all help of God he then obtain'd,
by whom alone relief he won
from hard disease that him constrain'd.*

Well trust we then,
when we be pain'd.

1. To God when I was vex'd with smart [hurt, injury],
by wrongful means, of man oppress'd,
I cried in voice, I cried in heart,
he answer'd me at my request:

*in gentle part,
he gave me rest.*

2. For thus I said, and still will say:
O Lord, my soul deliver free
from lying lips; save me I pray,
from crafty tongues that double be,

*but set all day
to vanity.*

3. What shalt thou win, what gain or gift?
thou crafty tongue, with all thy spite;

or what may that increase thy thirst,
false tongue to use in such delight?

*What is thy drift?
what winn'st in sight?*

4. Even this thou winn'st: sharp darts and fell [cruel, fierce],
of God's strong hand in dreadful fear;
whose strength shall send thy spir't to Hell,
as white as coals of juniper.

*And mark it well,
in mind it bear.*

5. O woe is me, that mine abode
is still prolong'd in hard exile,
thus forced to dwell as cast abroad,
in Kedar tents both black and vile.

*O help me God,
me reconcile.*

6. Ah, long to long my soul abideth,
with such as hate good love and peace,
with people rough, of haughty pride,
which fierce in heart on me do prease [press].

*O cast them wide,
their maugre [môe-grr: ill will] cease.*

7. When peace I seek, they cry to war,
when fair I speak, they threat the more,
when them I sue [approach], they drive me far;
thus gall for love I gain in store.

*O God, be near:
help me, therefore.*

THE COLLECT. O God, the only Pacifier of all manner of anguish and trouble: deliver,
we pray thee, the souls of thy true servants from slanderous and lying lips, to be never
overcome by the malicious assaults of the Devil, but to stand by the assistance of thy grace
wholly in thy protection; to the laud of thy Name. Through Christ, &c.

PSALM CXXI. *Levavi oculos* 8888.4

2ND CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*As David here, so other king
nor to-ward [tow-ward] war ought thus begin,*

CONTINUED ON FOLLOWING PAGE

*the people then him following,
should wish him speed, God's aid to win.*

Thus cometh he in.

1. To heavenly hills I lift mine eyes,
in faithful heart, even there direct;
from whence can else my help arise?
God's foes to quell this cursèd sect.

O cursèd sect.

2. Let all my help come whole from God,
who made this Heaven and Earth to see;
though other stray most far abroad,
his will, his arm, my trust shall be.

My folk, speak ye.

3. We trust and pray that God of Hosts
will not permit thy foot to slide,
but make thee beat the pagans' boasts;
he sleep'th not, he that keep'th thy side.

His aid is tried.

4. For lo, he will not slumber once;
much more, deep sleep he will repel;
but keep he will his little ones:
he warden is of Isra·el.

We trust him well.

5. The Lord himself will be thy shield,
the Lord shall be thy shadow's bower;
at thy right hand, most nigh in field,
he will thee keep, both day and hour,

by godly power.

6. The sun by day shall thee not burn,
but shine thereof shall clear thy way;
the moon by night shall serve thy turn,
her frory [clold, frosty] horns shall thee not fray,

but be thy stay.

7. The Lord our God will thee preserve
from all evil haps, from all mischance;
the Lord will safe thy soul conserve:
he will thy faith and fame a[d]vance

in governance.

8. The Lord will keep, and keep might he
thy coming in, thy going out,
by puissant [powerful] power, (thus pray all we),
from this time forth, the World about.

We have no doubt.

THE COLLECT. Defend thy people O God, which art so vigilant a watchman over thy flock: grant that we be conducted safely by thee, both by day and night, from all assaults of our enemies. Through. &c.

PSALM CXXII. *Laetatus sum* 888.444

3RD CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*Here Salem is well joy'd and wish'd
that Earthly Mount is figure past,
for us to wish Christ's Church so blest*

that we in Heaven
may meet at last,
from Earth dismiss'd.

1. Most glad I was (saith good man so)
when men devout said thus to me:
Come, we in one, in will we go
*the Lord's high House
of Majesty,
& pray him to.*
2. Our feet shall stand in certainty
within thy gates, Jerusalem,
within thy courts, where we shall see
*God's true elects,
to join with them
in perfectness.*
3. Jerusalem, thou shining beam,
thou builded art in peacefulness,
as city else in any realm
*where men may meet,
for holiness,
in times select.*
4. For thither have the tribes access,
even God's own tribes, by him elect,
I mean God's flock of Isra·el:

*to laud his Name,
by Law's respect,
his praise to tell.*

4. *sic* For there the seats be duly deck'd,
to judge the truth, by priesthood's spell;
set there we see of David's house

*his judgment seat,
there just to dwell
most glorious.*

5. O wish and pray all joyful peace
Jerusalem to have, even thus:
who love thee well or wish thine ease,

*all joy have they
most prosperous,
well God to please.*

6. O peace befall thy walls so wide,
no foreign power to work disease;
God grant thy towers may strong abide,

*in all success,
most happily,
by God the guide.*

7. My brethren's sake, my neighbors nigh,
make me thus speak up on thy side,
to wish thee peace so earnestly,

*thy wealth to stand
from day to day,
O Mount Most High.*

8. Yea, thus I seek thy wealth, I say,
for God's House' sake, our Lord of Love,
whose regal power therein doth lay.

*O thus do we
our hearts to move,
in spir't to pray.*

THE COLLECT. Vouchsave, O Lord, to grant to all such as delight to walk in the courts of thy house, the congregations of thine elect people, continual, abundant peace; that while in the same we confess thy grace exhibited thereto, we may enjoy thy felicity in the heavenly habitation. Through Christ, &c.

* * *

PSALM CXXIII. *Ad te Domine* 8888.4

4TH CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*On whom the World doth look awry,
this psalm is fit for their behove; [reproof]
proud worldly men true man defy,
all like themselves they only love,
as proof doth try.*

1. To thee I lift mine eyes on high,
to thee that dwell'st in Heaven above;
though here with shame men me deny,
yet me I trust thou wilt approve,

O Lord, be nigh.

2. As man and maid for help doth eye
their lords' & ladies' hands to prove,
so we our eyes bend certainly
to God our Lord, his grace to move,

O, trustily.

3. Have mercy, Lord, to us apply,
have mercy yet, shew us thy love,
for scorn'd we be full bitterly;
they us with spite from them remove,

O, cru-elly.

4. With mocks and taunts reviled we lie,
our soul is full of their reprove;
the wealthy, (Lord), the proud we spy
be they that us with spite disprove.

O Lord, be by.

THE COLLECT. O God, whose habitation is in Heaven: we lift up our eyes unto thee, beseeching thy mercy to repress the opprobrious despites of the proud, & favorably grant to us to feel thy wonted mercies. Through Christ our Lord.

PSALM CXXIV. *Nisi quia* 8888.44

5TH CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*The Jews so left in Jewry still,
when they exiled where others set,*

*with thanks their songs they did fulfill,
as they by times together met.*

So we the same,
may counterfeit.

1. But God himself, by ready grace,
had stand with us in carefulness
against men's spite & ireful face;
may Isra·el in tongue express.

*As we the same,
must needs confess.*

2. I say again, to note the case:
except the Lord himself in preace [position]
had been with us in open place
when men rose up our hearts to press.

*Like Isra·el,
we must confess.*

3. they had devour'd by time and space
our souls, even quick, in cru·elness,
when they so fain would us disgrace,
and fumed at us in wrathfulness.

*Like Isra·el,
we must confess.*

4. The storms & clouds of woes so base
had drown'd us quite by their excess;
the roaring streams, so swift in pace,
had drench'd our souls, remediless.

*Like Isra·el,
we must confess.*

5. Proud swelling floods so ran in race
to overwhelm our souls in heaviness;
our rest of life they would deface.
and thought therein great godliness.

*Like Isra·el,
we must confess.*

6. With heart most kind, let us embrace
this loving Lord, with thanks to bless,
who dull'd their teeth, our flesh to race
their prey so sought in greediness.

*Like Isra·el,
we must confess.*

7. Our souls, as birds which fowlers trace,
be scaped their snares of wickedness,
which they with craft did interlace;
the snare is broke, we have release.

*Like Isra-el,
we must confess.*

8. God's mighty Name we ought to blaze,
our help at need; who made no less
but Heaven and Earth, and all it hase; *sic*
as Isra-el may still express.

*So just the same
we will confess.*

THE COLLECT. Shut up the cruel mouths of the evil, O Lord, who labor to devour us by the ravenous teeth of detraction; that where we doubt our own strength, we may be safe by thee. Through Christ.

PSALM CXXV. *Qui confidunt* 8888.4

6TH CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*This psalm commend'th against our foën [arch. pl. foes],
Almighty God's protecti-on [-tsee-un];
if we in faith to him can clive [cleave],
no power adverse can us contrive [overpower].*

In vain they strive.

1. Who stick'th to God in stable trust,
as Sion Mount, they stand full just,
which moveth no whit, nor yet can reel,
but stand'th for aye as stiff as steel.

Then trust him well.

2. Jerusalem with hills is set,
environèd with bulwarks great;
right so the Lord stand'th round about,
his people nigh, for ever stout.

Without all doubt.

3. For wicked power with all his tail
on just men's lot shall not prevail,
lest rightwise men should put their hands
to wickedness, for fear of bonds.

So my God stands.

4. Do well, O Lord, in love's respect
to godly men, though here reject,
and right-up men of perfect heart,
O, them embrace in gentle part.

As God thou art.

5. But who to wrong will back decline,
of crookèd drifts who draw the line,
where wicked wail God them shall lead,
but Isra·el shall joy in meed [due reward].

Without all dread.

THE COLLECT. Repulse, O Lord, the malignant assaults of the evil from the lot and elect flock of thy true servants; that where they put their whole trust in thy protection, they may be strong against the troublous storms of all temptations. Through. &c.

PSALM CXXVI. *In convertendo* 88888.4

7TH CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

This psalm in sight doth prophesy
what mirth is made, most worthily,
when God doth work delivery
from souls' or bodies' misery.

To liberty.

1. What time the Lord shall back re pry [reprieve]
hard Sion's thrall to death so nigh, [thrall bondage]
appear shall we then dreamingly,
such joy unlook'd for then to spy.

So suddenly.

2. Our mouth shall laugh then plenteously,
our tongues shall flow with songs full high;
then Gentiles shall say, openly:
For them the Lord wrought royally.

We see at eye.

3. The Lord no doubt shall magnify
for us his power most notably;
thus may we joy then restfully,
our thraldom [oppression] past, all totally.

So blessedly.

CONTINUED ON FOLLOWING PAGE

4. O Lord, return then speedily
our captive state, our drudgery;
as rivers cheer the South so dry,
so shall thine act us gratify.

Most lovingly.

[5.]

6. Who soweth in tears all mourningly,
his corn [harvest] bought dear in penury,
shall reap again yet, joyfully
to see increase his need supply.

So fruitfully.

7. Who goeth from home all heavily
with his seed, leap his land to try;
he home returns with hocky [loud, boisterous] cry,
with sheaves full lade abundantly,

Rejoicingly.

THE COLLECT. Comfort thy people, most pitiful Lord, and deliver us from all manner captivity, sin, error, & infidelity; that whereas we sow here in tears with heaviness, by thy goodness we may reap in joy & gladness. Through Christ.

PSALM CXXVII. *Nisi Dominus* 888.444

8TH CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*This psalm describeth God's providence,
whence man must spy his sur·ety
in house & town, his whole defense,
or else shall he his ruin see.*

In vanity.

1. Except the Lord the house by build,
they toil in vain who build most fain;
except the Lord be city's shield,
the watchman plain

*lose all their gain.
They win but pain.*

2. But labour lost that soon ye rise,
that late ye creep you safe to keep
that bread ye eat in careful wise,
where God giveth sleep,

*both sound & deep,
to his good sheep.*

3. Lo, children be an heritage
from God so sent, benevolent;
the fruit of womb to comfort age
from God is lent

*by his assent
munificent.*

4. As arrows strong in giant's hands
make strength appear to scape all fear,
so children young to God's men stands
as staff and spear,

*in age most dear,
to them full near.*

5. O well is him whose quiver is
with such full dight [prepared], his house well pight [kept];
at judgment gate they shall not miss,
to plead their right

*at foes' despite;
they shame too quite.*

THE COLLECT. Eternal God, the repairer, upholder and builder of all mansions both spiritual & corporal, without whose continual oversight all things should fall to utter ruin: preserve us, we pray thee, and accomplish our desires, thoughts and works that we go about, to the glory of thy Name. Through Christ. &c.

PSALM CXXVIII. *Beati omnes* 8888.44

9TH CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*This psalm intreat the wedlock state,
it maketh God's fear most fortunate;
where both be met well God to serve,
who can them dear [hurt, injure] to make them swerve?*

Since God will here
them both preserve.

1. O blest is he who fear'th the Lord,
and walk'th his ways in heart's accord;
who can agree by faith full sure
to spend his days to him most pure.

*To seek no strays,
but will endure.*

2. For thou shalt eat thy labors true
of thine own, in season due;
for thus thy meet [rest] and travels free:
well shalt thou stand, blest shalt thou be.

*In sea and land,
most luckily.*

3. Thy wife most dear, as fruitful vine,
shall spread thy house, the sides to bine [climb];
thy children clear shall flourish out,
like olive boughs, thy board about.

*Thus God allows
thy state, no doubt.*

4. O give good ear, expend it then;
for happy so shall be that man
who just in fear to God doth bend:
his life to woe cannot descend.

*God cliveth [stands with] him to,
and him defend'th.*

5. The Lord bless thee from Sion high,
with grace supreme she blest might lie;
that thou mayst see ,while life is press'd,
Jerusalem in goods possess'd.

*This come to them,
in fear who rest.*

6. And God give grace that thou may'st spy
thy children's seed and progeny;
God shew his face to Isra·el,
in peace to speed, in joy to dwell.

*That all good deed
may there excel.*

THE COLLECT. Grant to all such as fear thy Name, O Lord, perpetual prosperity in the state
of their lives; referring all their acts & deeds to the glorification of the same. Through Christ.

* * *

10TH CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*As Sion vex'd, to God she can,
in prayers meek, her refuge make;
so Christ, his Church, and Christian man
in God their Lord may comfort take.*

In heart yet glad,
for Christ's his sake.

1. Great grief they have against me wrought,
yea, oft and oft, from day to day,
from up my youth they quarrels sought;
speak Isra·el now truly may,

*so Christ his spouse,
may jointly say.*

2. Yea, oft, I say, full many times,
great trains [intrigues] at me in spite they lay,
from up my youth; for all their crimes,
they could not yet my state betray.

*So Christian man
in like may pray.*

3. The ploughers plough'd upon my back,
their errors mad, yet thought full gay;
my truth so strong they could not flack,
their sorrows long had short decay.

*So Christ his spouse
may jointly say.*

4. The Lord so just their cords hath cut,
their wicked yokes to run astray;
in prison bound they kept us shut,
but God them all hath driven to bay.

*So Christian man
in life may pray.*

5. Let them be shamed, confounded still.
and backward turn'd in their array,
all they which hate sweet Sion Hill,
or that would else her quiet fray.

*So Christ his Church
may jointly say.*

6. Let them, how green they seem, to stand,
be like in sight the wither'd hay
on houses' tops, pluck'd up by hand,
that fadeth to naught without delay.

*So Christian man
in like may pray.*

7. Whereof in vain the mowers gripe
when they to such their hands do splay,
nor gleaners can find sheaves so ripe,
that they to fill their bosoms may.

*So Christ his Church
may jointly say.*

8. That none to them good luck do wish,
which walk in gate, by fide [faith] the way
on God's high Name, their works to bless,
but wish'd them all farewell, away.

*God grant that oft;
this all we pray.*

THE COLLECT. Defend thy Church, O Lord, from all assaults of her adversaries; that they,
all being discomfited, the true child of the same may joy in thy verity. Through Christ.

PSALM CXXX. *De profundis* 8888.4

11TH CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*In banishment when Jews were pent,
and felt God's ire, the grievousness,
thus thrall [in bondage], their sins they did lament;
they freedom wish'd from cruelness.*

In banishment.

1. In deep ·excess· in heavens,
O Lord, to thee my crying went;
from depth of heart I did express
my great constraints, most violent.

In deep excess.

2. O Lord assent, O here assent,
my woeful voice in readiness;
O let thine ears to heark[en] be bent,
my pray·er's cry in lowliness.

O Lord, assent.

3. If thou wouldst press man's sinfulness,
O Lord, to send due punishment,
who could, O Lord, the weightiness
sustain, to bide thy chastisement?

If thou wouldst press.

4. Be, Lord, content: lo, we repent,
for thou shew'st grace to humbleness;
thus fear'd, to be most reverent,
then keep no sins in irefulness.

Be, Lord, content.

5. I hope release, I trust no less,
the Lord I bide, still permanent;
my soul expect'th his friendliness,
I wait his word's accomplishment.

I hope release.

6. My soul so meant, more confident
to wait my Lord's great gentleness,
than watchmen wish the night full spent,
and wait the morn, their watch to cease.

My soul so meant.

7. In faithfulness, in cheerfulness,
let Jacob wait the Lord so gent [kind];
because with God is ruefulness,
he oft redeem'th his merciment [pledge of mercy].

In faithfulness.

8. He will relent incontinent [boundlessly],
and full acquit the wretchedness
of Isra·el his prisonment,
and pardon all their wickedness.

He will relent.

THE COLLECT. Let thine ears incline to our prayers, O Lord of all pity and compassion; for with thee is copious redemption, whereby thou dost not surely observe our iniquities: daily bestow on us thy mercies. Through Christ, &c.

PSALM CXXXI. *Domine none est* 8888.4

12TH CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*When David's foes inveterate
him slander'd sore as obstinate,*

*that he Saul's reign would vindicate,
he pray'd to God immaculate.*

To clear his state.

1. My heart proud things, (Lord), counted not,
mine eyes aloft haunt mounted not,
in boasting acts I walkèd not,
things past my reach I stalkèd not.

Lord dear [hurt, injure] me not.

2. If I my heart refrainèd not,
if I my soul restrainèd not
if I as child bewean'd me not,
if I from pride abstain'd me not,

then hear me not.

3. O Isra·el most fortunate,
wait thou the Lord still, moderate;
be meek, flee pride inordinate
from this time forth, interminate.

And fear thou not.

THE COLLECT. Suffer us not to be overcome with the haut [arrogant] pride of the World,
O Lord: to work every disturbance of godliness, graff [graft] meekness in us, & so to follow
thy Son our Savior in the same. Through Christ our Lord.

PSALM CXXXII. *Memento Domine* 8888.4

13TH CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*This psalm doth pray for good success
of all thy realms & priesthood's state;
so David's oath, his vow, his stress,
what God him hight [requires of] it doth debate.*

Ye Christ express.

1. Remember, Lord, meek David King,
and all his hard afflicti·on [-tsee-un];
for his good sake by pitying,
amove [remove] from us confusi·on [-zee-un].

Have him in mind.

2. How he in good devoti·on [-see-un];
to thee, his Lord, himself did bind,

CONTINUED ON FOLLOWING PAGE

by oath and vow. to God Most High,
to thee, I say, strong Jacob's friend,

thus constantly.

3. Be it my shame if I go in
my cabborn *sic* [?clapboard] house, in rest to lie;
if I my sheets thrust me between,
and climb my couch in feathers soft,

blame might I win;

4. or else if I, mine eyes aloft,
should give them sleep, mine eyes the lids,
to suffer them to slumber oft,
though fast they crave to fill their needs,

then fall mine house,

5. until I find, without all dreads,
the Lord a place commodious,
a sacrary [shrine, repository] and Temple sweet,
to Jacob's God victori·ous,

to him most meet.

6. Of this place, lo, I Solomon
in Ephrata, hard there in street,
and found we have this holy throne,
in Ornan's field with woods beset: 2 Par. [Chron.] 11

O come ye on.

7. To his fair tents go we to set,
to Temple built, his Ark of grace,
and bow we low, with honor great,
to his footstool high set in place;

and thus say we:

[8.]

9. Arise, O Lord, and keep by place
of quiet rest, no more to flee;
O thou thyself, soon thither move
thine Ark of Strength conjoin'd with thee,

O Lord of love.

10. And let thy priests be deck'd alway
with right and health, as them behoveth;

let all thy saints rejoice, I say,
so bless'd by thee, to praise thee due,
both night and day.

11. For David's sake, thy servant true,
to whom thy grace did lovely spring,
shame not, my face so chosen new,
thine own, (O Lord), anointed King,
my heart to freat [consume].
12. The Lord in faith sware, promising
to David, back he will not treat:
Of thine own womb's engender'd fruit,
I will to one bestow thy Seat.
all like in suit [order].
13. If that in truth thy children will
my pact and statutes execute
which I will teach, then shall even still
thy children sit thy throne for aye,
with my good will.
14. For why? the Lord without deny,
hath Sion Mount elect in choice;
he much desired that it should lay
as Seat whereof he would rejoice.
And thus he said:
14. *sic* Here shall my rest from troublous noise
remain full sure, for ever stay'd;
here will I dwell for her I wish'd,
in my desire full well apaid.
Of her I wist [knew].
15. Her vitals all with full increase
shall bless alway my blissful fist
her poor to feed with bread at ease;
I will them all full satisfy,
if me they please.
16. I will their priests adorn on high
with health, with truth, with life, with light;
and they his saints shall sanctify,
that they may joy in hearts delight
with holiness.

17. There David's horn [standard, emblem] and regal might,
I will it make to flourish fresh;
and there I will a light provide
to mine own Christ, by fruit's success,
of David's side.

18. And all his foes with utter shame,
I will them clothe and them deride;
as yet for him, his crown and name
shall flourish out, both large and broad,
in blessèd fame.
So grant it, God.

THE COLLECT. Remember, O Lord, thine eternal pact and promise made to mankind in Christ thy Son: endue our hearts worthily to answer the same on our behalf. By the same Christ our Lord, &c.

PSALM CXXXIII. *Ecce quam bonum* 8888.6

14TH CANTICUM GRADUUM [Song of Steps].

THE ARGUMENT.

*A short extreat [summary, outline] of love,
so large in length, in taste so sweet.
O Charity, thou art, I wis, [know]
of man the bliss in each degree:*

O Charity, with Unity.

1. O come and see how things most meet
it is, and sweet where men agree;
when brethren bound together dwell
in peace, so well in love be found.

O Unity, keep Charity.

2. It is as sweet as balm the best,
on head well drest, which down did fleet
by beard and throat, the beard, I say,
of Aaron gay, his skirt [hem] of coat.

O Charity, seek Unity.

3. It is as sweet as dew that wont
fat Hermon Mount to make so wet,
as dew no doubt that heavenly stills [rests],
on Sion Hills even round about.

O Unity, bear Charity.

CONTINUED ON FOLLOWING PAGE

4. For there, even there, the Lord hath charged,
where peace enlarged most rule doth here,
all blissful life for aye to be,
where men agree, and void all strife.

O Charity, stir Unity.

THE COLLECT. Pour, O Lord, upon thy Church thy gift of brotherly charity and Christian unity: that we may be sprinkled with the dew of thy spiritual ointment, and so that we may ever rejoice in the grace of thy benediction, Through Christ. &c.

PSALM CXXXIV. *Ecce nunc benedicite* 8888.44

15TH CANTICUM GRADUUM [Song of Steps].

[The verses within each stanza are divided to be sung responsively.
The eight syllables following each quatrain may be sung in unison.]

THE ARGUMENT.

The Levites set : in nights to sing,
to God so great : their Lord and king,
on steps in sight : some one by choice,
did thus excite, : all men's rejoice.

So met to bring
both spir't and voice.

1. Lo, ye all here, : *ye servants dear,*
and ye that stand : *of God so grand:*
now praise the Lord, : *by God's accord,*
by night in house , : *and glorious.*

Draw near, record
his hand with us.

2. Your hands lift high : *God's sacrary* [shrine, repository],
the Lord proclaim, : enhance the same;
in holiness, : *due laud express,*
bless ye his deed : *faith and dread.*

Apply no less
his fame to spread.

3. The Lord of grace, : *bless he this place,*
who Heaven did make : *for all our sake;*
from Sion Hill, : *tour heart and will,*
and Earth, I say, : *both night and day.*

Embrace him still.
Awake, and pray.

CONTINUED ON FOLLOWING PAGE

THE COLLECT. We, thy servants all, O Lord, who of duty do bless thee alway with our thanks: we heartily pray thee to vouchsafe to lighten us, darkened as we be with the night of this World; whereby we may obtain most large blessing from that, while we lift up our hands in good works of our vocation. Through Christ our Lord.

THE END OF THE SONGS OF THE STAIRS.

PSALM CXXXV. *Laudate Nomen Domini* CM

THE ARGUMENT.

*This psalm endited [intended] seem'th
for ministers in quire;
God's works it tell'th, vain gods it scorn'th,
it sing'th God's lauds full clear.*

1. O worship, thank, and praise
the Name of God the Lord;
ye servants all of this your God,
laud ye with one accord.
2. Ye ministers which stand
in God the Lord's good House,
and keep the Courts of this our God:
O praise him glorious.
3. Laud ye the Lord: for why?
the Lord is graci·ous [-see-us];
sing out his Name, for sweet it is,
to man delici·ous [-see-us].
4. The Lord, no doubt, hath chose
unto himself in care
old Jacob's stock, all Isra·el,
for his peculi·ar [favorite].
5. I know the Lord is great,
and high I him esteem,
and that our God pass'th other gods
which men for gods do deem.
6. And what it liketh [pleases] them,
the Lord doth it indeed,
in Heaven and Earth, in sea full out,
in deeps where fishes breed.
7. He vapors lift'th from Earth,
and they to clouds do run;
he lightnings turn'th to rain in store,
he winds draw'th out of demesne [-main: proper range].

8. To [re]quite their cru·elness,
he smote in Egypt Land
their fruits first got, not one to scape
from man to beast in band.
9. In midst of thee, the Lord
his signs and wonders sent,
thou Egypt Land, which Phara·oh
and all his servants shent [shamed].
10. He many countries smote,
and divers nations slew:
he vanquishèd most mighty kings,
and made them all to rue:
11. of Amorites, their king
hight [named, called] Sihon, high in throne,
so Og, that hog, of Bashan king,
and Canaan's realms, each one;
12. And gave their lands and holds
for heritage of right,
for heritage to Isra·el
his people, whole and quite.
13. O Lord, thy Name endureth
for ever, world to end;
from age to age, thy memory
in fame shall still extend.
14. For now the Lord hath judged
his people's cause most plain;
he them avenged, and pleased he was
with all his flock again.
15. The Gentiles' images
be silver molt, and gold,
but handiwork of wretched men,
however they be fold [configured].
16. Mouths have they made in them,
but speak no thing at all;
so eyes they have, and naught they see:
blind gods, and casu·al [-zoo-al: insignificant]
17. And ears they have in shape,
and yet they hear no sound;
where beast most dumb hath life and spir't,
no breath in them is found.

CONTINUED ON FOLLOWING PAGE

18. As they be all to see,
their makers be the like:
dumb, deaf, and dead, brute stocks and blocks;
so all which them do seek.
19. Ye house of Isra·el,
do well, praise ye the Lord;
yea, Aaron's house, preach ye his praise:
the Lord's great acts record.
20. Ye Levi's house and seed,
bless ye the Lord all whole;
ye all that fear and worship true,
this Lord Most High extol.
21. O praised be the Lord
of Sion, night and day;
his place is set [established] (in) Jerusalem:
O praise the Lord, I say.

THE COLLECT. O God of all comfort and sweetness, whom all the World for thy incomparable gentleness more worthily praise: we beseech thee to keep us from all vain error of the pagans' vanities; to worship thee in spir't & verity. Through Christ.

PSALM CXXXVI. *Confitemini* 88

[Verse numbers are irregular in the original edition.]

THE ARGUMENT.

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

*This carol sweet exhort'th us clear,
God's goodness great, to praise in quire.*

THE QUIRE.

*That men with lauds should them inure,
for thanks breed thanks, and grace procure.*

THE TENORS.

So ready bend'th his love so pure,
which will in joy our hearts assure.

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

*Confess and praise the Lord most kind,
for God he is, as man doth find.*

THE QUIRE.

1. For ever stand'th, his mercy sure,
his grace to us will still endure.

THE TENORS.

So ready bend'th his love so pure,
which will in joy our hearts assure.

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

2. Confess and praise the God of gods,
who made us first of earthly clods.

THE QUIRE.

*For ever stand'th his mercy sure,
his grace to us will still endure.*

THE TENORS.

*So ready bend'th his love so pure,
which will in joy our hearts assure.*

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

3. Confess and praise the Lord of lords,
who made all thing by strength of words.

THE QUIRE.

*For ever stand'th his mercy sure,
his grace to us will still endure.*

THE TENORS.

*So ready bend'th his love so pure,
who will in joy our hearts assure.*

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

4. Who wrought alone acts marvelous,
who form'd the heavens by wisdom thus,
who stretch'd the Earth on floods from us.

THE QUIRE.

*Who did all this in his good cure,
for ever stand'th, his mercy sure.*

THE TENORS.

*His grace to us doth still endure,
which will in joy our hearts assure.*

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

7. Who made great lights in firmament,
the sun for day; in regiment [regular course]
the moon and stars, on night to glint [glitter].

CONTINUED ON FOLLOWING PAGE

THE QUIRE.

*Who did all this in his good cure [care],
for ever stand'th, his mercy sure.*

THE TENORS.

*His grace to us doth still endure,
which will in joy our hearts assure.*

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

10. Who Egypt smote with their first-born,
11. and brought from thence the Jews forlorn,
12. by mighty strength both night and morn.

THE QUIRE.

*Who did all this in his good cure,
for ever stand'th, his mercy sure.*

THE TENORS.

*His grace to us doth still endure,
which will in joys our hearts assure.*

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

13. Who Sea so Red did whole divide,
14. and Jacob made through it to slide,
15. but Pharaoh drown'd his host beside.

THE QUIRE.

*Who did all this in his good cure,
for ever stand'th, his mercy sure.*

THE TENORS.

*His grace to us doth still endure,
who will in joys our hearts assure.*

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

16. Who led his flock by wilderness,
17. who slew great kings of heathenness;
18. the strongest kings he put to stress.

THE QUIRE.

*Who did all this in his good cure,
for ever stand'th, his mercy sure.*

CONTINUED ON FOLLOWING PAGE

THE TENORS.

*His grace to us doth still endure,
who will in joys our hearts assure.*

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

19. As Sion's brags and Og's despites,
20. of Basan kings and Amorites,
21, 22. whose lands he made true Jacob's rights.

THE QUIRE.

*Who did all this in his good cure,
for ever stand'th, his mercy sure.*

THE TENORS.

*His grace to us doth still endure,
who will in joys our hearts assure.*

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

23. Who minded us, in trouble set,
24. and us redeem'd, from them us fret,
25. who heap'th all flesh with heapèd met. *sic*

THE QUIRE.

*Who did all his in his good cure,
for ever stand'th, his mercy sure.*

THE TENORS.

*His grace to us doth still endure,
who will in joy our hearts assure.*

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

26. Then praise and thank the God of Heaven,
with heart, with tongue, with life most clean.

THE QUIRE.

*For ever stand'th his mercy sure,
his grace to us will still endure.*

THE TENORS.

*So ready bend'th his love so pure,
which will in joy our hearts assure.*

CONTINUED ON FOLLOWING PAGE

THE RECTORS. [SECTION LEADERS OR SOLOISTS]

O think and thank the Lord of lords,
his thoughts, his acts, his lovely words.

THE QUIRE.

*For ever stand'th his mercy sure,
to thankful heart it will endure.*

THE TENORS.

*So ready bend'th his love so pure,
which will in joy our hearts assure.*

THE COLLECT. Be mindful O Lord of our misery, which art Lord of all mercy: and grant that as thou leadest the fathers into the land of promise, so to restore us to the Heavenly Land of all felicity. Through Christ, &c.

PSALM CXXXVII. *Super flumina* CM

THE ARGUMENT.

*When Babylon the Jews suppress'd,
they tell how they did plain; [plain weep]
from whence well rid, they her detest,
to wish her spoil'd again.*

1. At water sides:of Babylon,
even there we sat and wept,
while Sion Mount we thought upon,
rememb'ring God's precept.
2. We hung among the sallow trees
our harps and organs [instruments] all;
no joy we had, with weeping eyes,
to matters musical.
3. They craved of us, who thrall'd [took captive] us wrong,
some ditty's melody;
in scorn they said: Sing us some song
of Sion, merrily.
4. How can we sing, said we again,
the Lord's sweet songs divine?
in land so strange, who us constrain,
we must all mirth resign.
5. If I should thee cast out of mind,
O good Jerusalem,
I would my hand went out of kind
to play to pleasure them.

6. Yea. let my tongue to palate stick,
if that I mind thee not,
if Sion's praise I should not seek
as chief, to joy in that.
7. The Edomites, O Lord, requite
for Salem's heavy day,
who cried: Waste her, spoil her in sight,
even flat on ground to lay.
8. O Babylon, thou daughter light [worthless],
which wail'st thy spoiling deep,
well might he speed that thee did [re]quite
as thou madest us to weep.
9. And well fare him that took thee once
which us down fiercely threw'st,
who slung thy babes against the stones,
as ours in rage thou flew'st.

THE COLLECT. Almighty God, the strong deliverer of all them that be bound in captivity:
grant us so to rebound thy praise in agreeable consent of spiritual songs; that where our lives &
hearts hath hitherto been in a discord from thy holy wills, and as outlaws have wand'red astray,
now restore us again by thy mighty power, in one unity to glorify thy Name. Through Christ.

PSALM CXXXVIII. *Confitebor tibi* 8888.4

THE ARGUMENT.

*When David scaped much woe unkind,
thus thanks to God he did extend;
so taught by proof, he vow'd in mind
that he of God would still depend.*

as he entend'th.

1. I will, O Lord, give thanks to thee,
my heart thereto doth wholly bend;
before the powers as God's they be,
so sing I will my voice to spend.
Else God forefend.
2. I kneel to thy right regal cell,
to praise thy Name, for truth and love;
thy word and Name thou madest excel
above all things, the deed doth prove,
as men expend.
3. For this I saw what day I cried,
thou answer'dst me most lovingly;

to my poor soul thou lent'st, I spied,
more grace, so strength to multiply.

Thus didst thou lend.

4. All kings of Earth, praise thee they must,
O Lord most true, as right allow'th,
when they shall here performèd just;
thy word to me which spake thy mouth
they will contend.

5. Low they shall sing, with hearts most free,
of all the Lord's most rightful ways,
that great is God in majesty;
so they his Name shall ever praise,
and thanks repend [repay with].

6. And that the Lord, though placèd high,
who glory hath as God above,
yet he the meek respect'th full nigh,
and know'th the proud, from far aloof,
him low to bend.

7. What though I walk in midst of woe,
yet wilt thou me revive and ease,
and stay by power mine ireful foe:
thy right hand strong shall me release,
thy help to send.

8. The Lord shall this perform for me
that is begone, to bring to end;
thy grace benign, Lord, aye shall be:
thy handiwork thou wilt not blend,
but still defend.

THE COLLECT. Multiply thy strength in us, O Lord, and enlarge the powers of our souls:
that while we worship thee daily in thy holy Temple, at the last we may glory with thy
elect angels in Heaven. Through Christ.

PSALM CXXXIX. *Domine probasti* CM

THE ARGUMENT.

*When David misreported was
that he would Saul subvert,
he thus appeal'd to God himself,
who knew his guiltless heart.*

1. O God, thou hast full search'd me out,
thou know'st my heart and reins [inmost parts];
accused I am to compass in
both king and realm with trains [intrigues].
2. My sitting down, my rising up,
my acts, thou know'st each one;
thou understand'st my thoughts afar,
before I think them on.
3. My walks thou know'st, my rests & stays,
my bed thou goest about [full well];
yea, all my ways thou hast contrived,
all search'd by thee, no doubt.
4. No secret word in all my tongue
so whispered closely in,
but thou, O Lord, it know'st at whole,
although it make no din [sound].
5. For why, thou me thyself didst frame
behind, before, in form;
thou laid'st thine hand to this my clay:
thy hands did me perform.
6. This knowledge is too marvelous
for me to reach, I know;
too high and hard for me to fetch
by high, or yet by low.
7. And whether can I think to go
from this, thy spir't and thought,
from thee in Face, how can I fly,
or whither shall I float?
8. If I do climb to Heaven above,
even there thou art full near;
if so by low I make my bed
in Hell, thou art, lo, there.
9. If now I take the morning wings
who spread'th their beams so swift,
that straight I could to farthest sea
remove my house to shift.
10. Yet there thy hand shall lead me forth,
as pastor guideth his sheep;
thy strong right hand would me uphold,
by providence most deep.

CONTINUED ON FOLLOWING PAGE

11. If eke I say, or think at least,
that dark shall hide my head,
then shall the night as shining day
be round about me spread.
12. For sure, the dark so dark
cannot endark thy lovely sight;
the night as day do shine to thee,
so darkness is as light.
13. For just my reins [inmost parts] with their affects
are thine, how[ever] hid they be;
in wrapp'st thou me my mother's womb,
with vestures sunderly [one by one].
14. I give thee thanks for that I am
in shape form'd strangely;
thy works so high be wrought in me,
which, plann'd, my soul doth spy.
15. My substance first, both bones & joints,
were nothing hid from thee,
in Earth full deep when I was wrought,
and woven was, curiously.
16. My mass unshaped thine eyes did see,
was writ in thine own Book;
by day's increase my parts were form'd,
when none on them could look.
17. How dear to me, O God, appear
thy thoughts, these counsels great;
how manifold be but the sum
in count, if they were set.
18. If I would tell the sum of them,
they should exceed the sand;
then, this revolved, I watch to thee:
by thee I trust to stand.
19. If thou now wouldst thyself, O God,
confound that wicked man,
bloodthirsty men whom I defy
would leave me wholly, then.
20. For these they be that sigh at thee,
and speak ungraciously;
they use thy Name in vain too light [without respect]:
thy foes be puff'd to high.

CONTINUED ON FOLLOWING PAGE

21. Do I not hate all them, O Lord,
who thee with hate disdain?
and fret not I, and fume at them
which rise at thee by train [intrigue]?
22. Yes, Lord, from heart I hate them all
with perfect hate, and fine;
thy foes I take mine enemies,
as they were only mine.
23. Then search me, God, and bolt my heart;
to thee this cause I yield:
well try and know, in thought and drifts,
what haunts in life I held.
24. And see in me if any ways
be found rebellious;
then lead me forth, the worldly way
of death oblivious.

THE COLLECT. O God, the wonderful Creator of all things earthly, the eternal Protector of the same, who know'st all our secret parts more perfectly than we ourselves can discern: grant, we beseech thee, that we may behave ourselves in perpetual fear under this thy perfect beholding of all our doing; and cleanse the thoughts of our hearts that they may be acceptable to thee. Through Christ.

PSALM CXL. *Eripe me Domine* 10.10.10.10

THE ARGUMENT.

*This pray'th for good (and just) deliverance
from waiting spies, & guileful (fawning) friends;
it shew'th even so, what ones (at length) shall chance
to good and bad, in both their (final) ends.*

1. O Lord most good, (in haste) deliver me
from man that is so evil and (wholly) naught;
O keep me safe in (steadfast) sur·ety
from wrongful man of (cursèd), wicked thought.
2. To evil their hearts do whole (alway) agree,
from whence they have all (subtle) mischief wrought;
to hate and bate themselves they (fully) bend,
but strife all day by them is (vainly) sought.
3. Their tongues so sharp (on me) they have extend,
as serpent sly, (as snake) most pestilent,
like adder's sting, their (venom) poison send;
such poison they in (fawning) lips frequent.

CONTINUED ON FOLLOWING PAGE

4. My silly soul, O Lord (my God), defend
from wicked power most (fierce and) violent,
from wrongful men, O me, (good Lord), preserve;
to trip my foot by them is (lewdly) meant.
5. These haughty men (to death) to make me stern
hath hid their snares with (subtle) cords in braid,
and spread their nets; me thus they (wait to) serve,
with wily traps my ways (and steps) they laid.
6. Yet sure, from God I would not (farly) *sic* swerve,
to whom in faith even thus I (boldly) said:
Thou art my God, O hear my (woeful) moan
from heart, the root by tongue (in word) display'd.
7. My Lord and God, my trust (most just) alone,
my strength and health, my (closely) coverture [protection],
thou shield'st my head to scape my (deadly) foën [arch. pl. foes],
in day of war to stand (on foot) full sure.
8. Permit not, Lord, while thus (for woe) I groan,
his will to have, this (wicked) man unpure;
to his attempt, (O Lord), give no success,
lest proud they swell, and harm (the more) procure.
9. O let their lips in (crafty) wickedness
betrap themselves in all their (daily) pains;
O let their head feel first (their due) distress,
that compass me with subtle (wily) trains [intrigues].
10. Let burning coals for their (so mad) excess
fall down on them to dull their (hasty) brains;
let fire and pit be (wholly) their reward,
no time to rise to (any) better gains.
11. Of babbling tongue, who hath no (bit or) ward,
O let them, Lord, here never (prove to) thrive;
him evil shall hunt till he (to naught) be marred:
no wealth to him (at all) shall down derive.
12. Full sure I am God will (most kind) regard
the poor man's case, with aid (and ease) belive [remain, stay],
of helpless man to try, his (truth and) right,
in judgment strong, for him (alway) to strive.
13. Thus righteous men (so met) in open sight
shall praise thy Name, (O Lord), that is so high,
then straight-up men in heavenly (joyous) light
shall see thy Face, (to live) eternally.

CONTINUED ON FOLLOWING PAGE

THE COLLECT. Defend us thy poor destitute servants, O Lord, from the crafty trains [intrigues] of the malignant enemies of all godliness: resist their pride, assuage their malice, confound their devices; that we, being under thy protection, may laud thy mercy for the same. Through Christ, &c.

PSALM CXLI. *Domine clamavi* CM

THE ARGUMENT.

*Here David pray'th for steadfastness,
among the wicked sect
to scape their traps and wickedness,
that they may low be check'd.*

1. O Lord, I have loud cried to thee,
to me therefore make speed
unto my voice thine ear agree,
while that I cry in dread.
2. O let my suit [plea] in sight so rise,
as doth incense to thee;
my raise of hands as sacrifice
of might, Lord let it be.
3. Lord, set a watch before my mouth,
keep thou my mouth and lips
to speak nothing but truth and sooth [verity],
to scape all snares and trips. *Selah.*
4. Let not my heart decline to evil,
with wicked works inured,
with wicked men to work in will,
by their delights allured.
5. Yea, let the just, as friendly led,
me smite and blame, I say,
no wicked balm to stroke my head:
against them still I pray.
6. O headlong be their judges thrust,
as down from rocks bethrown;
they would have heard my words at first,
if sweet they had be brow'n [brewed, disposed].
7. Our scatter'd bones they break in mood,
so nigh the grave they lay;
as man which clean'th and shiv'reth [splits, trims] wood,
or one that clods doth bray [noisily crush].
8. For that mine eyes, O Lord, to thee,
O Lord, be firmly cast;

and thee I trust then utterly:
spill not my soul in waste. *Selah.*

9. O keep me safe from crafty snare
which they to me do drive,
from wicked traps that men prepare,
which wickedness contrive.
10. But rather let these wicked fall
all whole into their nets;
betrapp'd themselves so be they all,
while I may scape their threats.

THE COLLECT. Set a watch O Lord, unto our mouths, lest that we apply our speech to vanity, to consent with the wicked of the World: correct thou us with thy merciful rod of chastisement; by virtue whereof we may be kept in awe to decline from all vice. Through Christ.

PSALM CXLII. *Voce mea ad Dominum* CM

THE ARGUMENT.

*What David thought and how he pray'd
when fear drave him to cave,
he here report 'th on God he stay'd,
who did him strongly save.*

1. Unto the Lord with voice I cry,
so nigh in peril set;
unto the Lord my prayer hied:
both heart and voice were met.
2. I pour'd my suit, my sore complaint,
before his face in sight;
my troublous state I did depaint [depict]
before himself, in light.
- [3.]
4. What time my spir't was inly pent,
my life thou knewest the path;
yet laid they snares, vex'd though I went
in all my walks, in wrath.
5. On hand both right and left I view'd,
none saw I that me knew;
no scape was free, none so endued,
that once my soul would rue.
6. O Lord, then thee I cried upon,
and thus I said, even then:

Thou art my hope, and porti·on [-see-on]
in land of living men.

7. Respect my cry, for worn I go,
in cares full deep I wail;
save me from them which vex'd me so:
on me they sore prevail.
8. O bring my soul from prison bound,
thy Name to celebrate;
so just men will me glad surround,
when thou shalt quiet my state.

COLLECT. With humble voice we sue [appeal] unto thy Divine Majesty, O Lord, that we may have our hope so strengthened by thee to inherit the like state of thine elect in the land of the livng. Through Christ.

PSALM CXLIII. *Domine exaudi* CM

THE ARGUMENT.

*Whose heart with hate the World resolveth
to state all base, deject,
if he in faith this psalm revolveth [ponders],
God soon will him erect [elevate].*

1. Now hear my suit [complaint], O Lord, in stress,
to my request agree,
for all thy truths and rightwiseness:
soon answer thou to me.
2. (But enter not to judge extreme
thy servant high by law;
for who himself can clean esteem?
yet him I never saw,
3. For low the fool my soul hath chased,
to Earth my life hath wrest;
my state in dark he hath abased,
as men of old deceased.
4. My pinchèd spir't in me doth fail,
oppress'd in heaviness;
my heart sore vex'd doth mourn and wail,
astoin'd [astonished, stunned] in pensiveness,
5. Old years from first I have recount,
our fathers, how thou led'st;
thine acts I mark how high they mount:
I muse the works thou didst.

CONTINUED ON FOLLOWING PAGE

6. My hands to thee I held full high,
that thou wouldst me vouchsafe;
my thirsty soul, as pasture dry,
thy grace's dew doth crave.
7. Then hear me, Lord, but soon hear thou,
my spir't doth feeble lie;
hide not thy Face from me, as now,
lest straight my grave I spy.
8. Thy voice at morn cause me to hear,
for thee I trust alone;
shew me thy ways my steps to steer:
my soul to thee is gone.
9. O rid me, Lord, from all their spite
that would me causeless train [deter],
for I to thee refer my right
in hid defense, full fain.
10. Teach me to work thy will, to please;
thou art my God, I say,
and let thy spir't so never cease
to lead me straight the way.
11. For thy sweet Name, Lord, quicken me
from them that me pursue;
and make my soul from peril free:
my heart with joy endue.
12. Thy grace I trust my foes will quell,
and make their strength but lame;
who vex'th my soul thou wilt debell [subdue],
for I thy servant am.

THE COLLECT. Almighty God, which hast brought to light the joyful morning of thy Son's Resurrection, which filled the Earth with joy and gladness: we require of thy goodness, that as thou didst cheer the hearts of thine Apostles by that comfortable Resurrection, so comfort thy holy spouse the Church which daily hold'th up her hands, craving thy mercy; to joy in the Holy Ghost. Through the same Christ our Savior.

PSALM CXLIV. *Benedictus Dominus* CM

THE ARGUMENT.

*That God in war with David stood,
here thanks he did apply,
and pray'th to scape all heathen spite,
his reign to prosper high.*

1. The Lord be blest, most worthy praise,
who is my God & might;
who teach'th my hands his wars to rule,
my fingers eke to fight.
2. My lovely grace, my hold, my fort,
my ransom is he,
protector sure, in whom I trust,
who bow'th my flock to me.
3. O Lord benign, what thing is man,
that thus thou him respect'st?
the son of man, so weak, so vain,
that thus thou him erect'st [supports]?
4. For man is made like vanity,
a thing of naught most frail;
his days pass fast, as shadow fleeth.
as water bubbles fail.
5. O Lord bow down the heavens & come,
be nigh, & help our pain:
O touch these mounts, these heathen dukes,
that they may smoke again.
6. Thy lightnings spout, and scatter them
like men amass'd and straight;
thine arrows sharp shoot out at them:
disturb their brags [boasts] so haut [arrogant].
7. But send thy hand from high above,
and me deliver free
from waters deep, from children strange:
their power make me to flee.
8. Whose mouth doth speak all vanity,
and boast all conquests wide;
whose right hand will but them deceive,
so swell'd in lies and pride.
9. O God, I will, thus saved by grace,
sing newly songs to thee;
in psaltry sweet of strings full ten,
my psalms shall tunèd be.
10. For thou gavest health and victory
to kings, by stable word;
me (David), lo, thou hast discharged,
to scape their cru·el sword.

CONTINUED ON FOLLOWING PAGE

11. O save me, Lord, deliver me
from foreign children's spite;
whose mouth full vain doth boast and prate,
whose right hand false is dight [set].
12. But grant that all our children grow
as plants, from youth upright,
our daughters young, so polishèd
as palace pillars bright.
13. That full may flow our garners wide
with kinds of vital sweet,
that all our sheep bring thousands forth,
milli·ons [-lee-unz] in street.
14. And that well fed our oxen go,
to labor strong to see;
that batt'ries [attacks] none, no leadings thrall [afflict],
in streets no wailings be.
15. Oh happy is that people sure,
who hath these things at will;
yea, blessèd is that people best,
whose God the Lord is still.

THE COLLECT. Teach us, O Lord, to use so all our spiritual armors against our ghostly adversaries: that we may resist all evil; that we be not made bound under the vanity of this world, so to be excluded from thy governance in grace. Through Christ.

PSALM CXLV. *Exaltabo te Deus* LM

THE ARGUMENT.

*This David framed by alphabet,
where God he thank'th (in heart) Most High;
whose power & might, whose grace so great,
in providence (most clear) we spy.*

1. Arise I will, my God and King,
to rouse my grace (w' tongue), Most High,
and bless thy Name, to me benign,
I will (and shall), eternally.
2. Both day and night I will declaim [proclaim]
thy (worthy) lauds, most thankfully,
by praising due thy Holy Name,
for aye (and aye), without delays.
3. Clear is this Lord, Most High of fame,
his state surmount'th all (mortal) praise;

can no man search how he excel,
in greatness him (by weight) to paise [assess].

4. Describe to age shall age full well
thy (handy-) works, with reverence;
declare they must where that they dwell
thy (godly) might's magnificence.
5. Enhance I shall thy glory bright,
thy fame (and Name), thine excellence;
enditing [recounting] still thine acts of might,
so wonderful (that be) to see.
6. For that that man may speak & write
thy (princely) deeds, that dreadful be;
from hence, even so, I will resound
thy (Godhead's) grand ability.
7. Good men shall preach how grace abound
in thee, (O Lord), with gentleness;
glad songs to sing they will in sound,
of thy great (truth and) bounteousness.
8. How good the Lord, how graci·ous [-see-us]
he is to all in (painful) stress;
how slow to wrath, not furi·ous,
his mercy ruleth, (and stay'th) his ire.
9. In love he is most piteous
to all that him (thereof) require;
imprinted be his mercies sure
on all his works, (all whole) entire.
10. Know this will every cre·ature [-a-tuhr],
with thanks (most due), O Lord, to thee;
kind-hearted men will them inure
(in heart) to bless thy majesty.
11. Loud will they speak thy regal Seat,
most glori·ous (at eye) to see;
Lord, so shall men be glad to treat [respect]
thy power (divine), so tried by deed.
12. Men thus will still thy strength repeat
to Adam's stock and (living) seed;
most wide they will with kind assent
thy Kingdom's (laud and) glory spread.
13. No doubt, the reign is permanent;
a reign (of bliss) to stand for aye;

needs must thy power and regiment [command]
endure (in length) from day to day.

14. O sure in word the Lord is tried,
most faithful, true, (and just) always;
on all his works his will is spied,
most holy (God, all) them to save.
15. Poor wavering men the Lord bestrideth,
their stay (and hold) by him to have;
plain fallen or wrong'd, he riseth again,
if they their rise (in faith) can crave.
16. Quick eyes all thing doth fastly strain
on thee, (O Lord), so good at need;
quite all their food they ask so fain:
in time (most fit) thou givest indeed.
17. Right wide thou splay'st thy blessing hand,
all living things (with store) to feed,
refresh'd by thee, so full to stand,
with plenty (fed, in) food delight.
18. Still just appear'th this Lord so grand,
in all his ways (to man) aright;
so wholly he doth aye appear
in all his works of (his great) might.
19. The Lord to all approacheth near,
to him (for help) which make request,
to all, I say, soon them to hear,
which call (on him) with faithful breast.
20. With ready speed he filleth their mind,
who fear him (just, both) most and least;
unto their cry he bend'th so kind,
and saith them (whole), as him (it) liketh [pleases],
21. Exceeding sure, before, behind,
the Lord his lovers (friendly) keep'th;
exile he doth ungodly men,
to scatter them (most wide) he seek'th.
22. Yield shall my lips by duty, then,
this Lord's deservèd (laud and) praise;
yea, let all flesh give thanks again
to his good Name, (most due) always.

THE COLLECT. Eternal Governor of all ages and times, O Lord Almighty, which dost minister food to all living creatures in due season: give us grace alway to thank thee for the same, and to

rejoice most constantly with all thine elect for thine almighty power express'd by thy right hand in the provision thereof. Through Christ. &c.

PSALM CXLVI. *Lauda anima mea* 8888.88

THE ARGUMENT.

*To trust to man this psalm forbend'th,
whose arm is flesh, and word but wind,
where God full aid to man extend'th,
by whom twice life he, just, did find.*

Which David knew, the text dewrays [reveals],
wherefore his soul sang still his praise.

Alleluya.

1. O thou my soul, praise thou the Lord,
the Lord of love and God of light;
extend thy powers with one accord,
recount his Name in inward spir't.

*Express thy voice without delays:
O thou my soul, sing still his praise.*

2. My heart is set to laud this Lord,
this Lord so good is God of grace;
his lauds my life shall whole record,
yea, sure as long I bide in place.

*My God to thank, I will always.
O thou my soul: sing still his praise.*

3. O put no trust in princes' power,
the God of might is Lord to trust;
yea, trust no man, his fruit is sour,
no help in him, no credence just.

*God's love is sure at all assays [occasions].
O thou my soul: sing still his praise.*

4. Man's breath once past, he turn'th to dust;
this Lord so strong, he ever last'th.
All earthly power, decay it must,
man's counsels all death's day doth waste.

*God's help is firm, without decays.
O thou my soul: sing still his praise.*

5. Blest is the man whose help is God,
the God of Hosts, to Jacob's seed;

full fast with them he still abode,
who God will trust, as well shall speed.

*In him beset, all stable strays.
O thou my soul: Sing still his praise.*

6. This God made Heaven and Earth between,
the Lord so grand, so infinite;
he made the seas with all therein.
His truth in word he keep'th full right.

*His deed from tongue makes never stays.
O thou my soul: sing still his praise.*

7. The Lord revengeth oppressèd man,
this God of right, as is deserved;
all wrongs and spites requite he can:
he deal'th out bread to hunger starved.

*Thrall [Confined] men in bonds he useth to raise.
O thou my soul: sing still his praise.*

8. The Lord giveth sight to blinded eyes,
this God so bright, to see again;
he lift'th the lame from ground to rise,
the just doth he in love retain.

*To fill his life with joyful days,
O thou my soul: sing still his praise.*

9. In care the Lord all strangers keep'th,
of them sure God he is at need;
and orphans loveth and widows seek'th,
nigh heart he taketh their cries of dread.

*Evil-minded men to dust he brays [reduces].
Sing still my soul: sing out his praise.*

10. Praise God as King, who reign'th for aye,
as God of thine, O Sion high;
resort to him, go not astray,
knit fast thine heart, shrink not awry.

*Expel he will all fears and frays.
Rouse him my soul: sing still his praise.*

THE COLLECT. Everliving God, on whom the elect have put their whole confidence, and feed their joyful souls in hope of thy grace: grant us to be illumined in spir't; evermore to love thee, and to celebrate thy Name in pure conscience. Through Christ.

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THE ARGUMENT.

*This Psalm exciteth the Jews
to praise the Lord most chief,
so good to them, who privately
did work them all relief.*

1. Praise ye the Lord always,
for good it is to sing
to this our God, for sweet he is,
whom lauds we ought to bring.
2. God build'th Jerusalem,
he doth her sure protect;
the poor exiles of Isra·el
he shall again collect.
3. He heal'd the bruised in heart,
who wail in spir't contrite;
their plagues and sores, he bind'th them up:
he cureth them all full light.
4. No doubt, God them behold'th,
who stars by number tells;
by proper name he call'th them all:
he know'th their rests and cells.
5. The Lord of ours is great,
and great he is in power;
his knowledge is all infinite,
his Name as strong as tower.
6. The Lord uphold'th th'afflict[ed],
so gentle is his will;
he throw'th to ground all wicked men,
so mighty is his skill.
7. O sing to God our Lord,
praise ye his reign abroad;
confess his power, his will, his skill:
in harp sing ye to God.
8. Who clothe the heaven with clouds
and rain to Earth prepares,
he brings forth grass on hills to grow
to serve man's daily cares.
9. Who giveth to beast their food,
to all, both great and small;

the raven her birds he feed'th in care,
when they, forsaken, call.

10. In barbèd horse of strength
his pleasure stand'th not in;
in legs of men, in force of arms,
it pleaseth not him to win.

11. They please who fear the Lord,
by such he fight with strength;
who trust all whole his gentleness,
these only please, at length.

Lauda Hierusalem.

12. O thou, Jerusalem,
praise high the Lord of thine;
thou, Sion Mount, a[d]vance thy God:
in heart thereto incline.

13. For he maketh fast the bars
of all thy gates, full press'd;
he bless'th even so thy children all,
in midst of thee to rest.

14. And he doth stablsh peace
in all thy borders sure;
he feed'th thee full deliciously,
with wheat the flour most pure.

15. Who send'th his word on Earth,
and swiftly doth it run;
both rain and wind his biddings hear,
to serve the need of men.

16. And snow he giveth like wool,
the Earth so warm to be;
the hoary frosts, the mistling [raining in fine drops] dews,
as ashes scatt'reth he.

17. He cast'th abroad his eyes,
like morsels so congeal'd;
and his great cold who can abide,
that he so hard hath seal'd?

18. He send'th his word, & will
he melt them all again;
he blow'th the wind, then they anon
to waters flow, most plain.

CONTINUED ON FOLLOWING PAGE

19. Yea, he reveal'th his word
to Jacob's seed and stock,
his statutes true, his just decrees,
to Isra·el, his flock.
20. He dealt no time as thus
with other lands, I say;
he shew'd not them his dooms [judgments] so plain:
O praise the Lord alway.

THE COLLECT. Strength & fortify the gate of thy Church, O Lord, and make her to be enlarged in peace and unity: reveal thy word to her understanding; that she may be wholly directed by that to please thee in truth. Through Christ.

PSALM CXLVIII. *Laudate Dominum* SM

THE ARGUMENT.

*To praise here, all be bid,
what Heaven or Earth contain;
the Lord so high and sapient,
nothing he made in vain.*

1. Praise ye the Lord from heavens,
ye heavenly minds I call;
praise him on high, as high he is,
ye powers celestial.
2. Praise him, ye angels all,
his legates ye that be,
ye hosts so call'd, his armies great:
praise him in majesty.
3. Praise him, ye sun and moon,
in course so marvelous;
ye stars so bright, ye planets all:
praise him, most glorious.
4. Ye heavens by heavens distinct,
praise him with all your shine,
ye water streams above the air,
so stay'd by power divine.
5. They all might praise and laud
the Lord's good Name of Might,
for he the word but spake at once:
they straight were made in plight [as designed].
6. He constituted hath
that they should ever [en]dure;

he set a law which shall not cease,
by ordinance most sure.

7. Ye earthly things on Earth,
praise ye the Lord, with them;
ye dragons grim, ye deeps and gulfs,
shew ye his power supreme.
8. Fire, lightning, thunder, hail,
both snow and vapors dry,
ye hurling winds tempestuous,
which work his word full nigh,
9. great mountains, hills, and cliffs,
low hillocks all and some,
ye fruitful trees, ye cedars all:
praise ye the Lord's renown.
10. Ye beasts and cattle all,
both savage, wild, and tame,
ye serpents, fly, ye feather'd souls,
praise ye his godly Name.
11. So kings of Earth most due,
with all their people met [gathered],
so princes high and judges all
on Earth, as God's be set.
12. So younger men and maids,
in age sincere and pure,
as older men, with children young,
with all their busy cure [care].
13. The Lord's Name let them praise,
for it alone is high;
his glory pass'th both Heaven & Earth,
as things here made do cry.
14. He hath his flock advanced,
so him his saints shall praise;
even Jacob's seed, who draw'th [to] him nigh:
Praise ye the Lord always.

THE COLLECT. O Lord, the worthy praise and joy of all thy creatures:
grant us thy grace; that we worthily magnify thy Name. Through Christ.

* * *

PSALM CXLIX. *Cantate Domino* SM

THE ARGUMENT.

*This psalm the Jews doth move
their God to laud with love;
it shew'th that grace on them shall light,
so glad their foes to quiet.*

1. O sing unto the Lord
a song of new accord,
and let his praise declarèd be
in good men's company.
2. Let Isra·el be glad
in God, his Maker dread;
and Sion's youth and children joy
in their most princely roy [king].
3. Let them praise out in quire
his Name to them so dear;
in tabret loud, in harp so soft,
sing they to him full oft.
4. For why? the Lord rejoice,
and loveth his flock in choice;
the meek forlorn he will adorn
with health, to serve their turn.
5. So godly men made free
in joy and praise shall be;
they shall rejoice upon their beds
that God did raise their heads.
6. Their throats shall praises sound
to God, by duty bound;
two-edged swords in both their hands,
to smite all foreign lands.
7. To be avengèd right
of all the pagans' spite,
to be a rod to chastise smart [injury]
strange people's froward heart;
8. to bind their kings with chains,
to quiet their wrongful means,
their nobles eke to keep in ward,
with i·ron [*eye-run*] fetters hard;
9. to bring on them in speed
their judgment just decreed,

which shall his saints to honor raise:
praise ye the Lord always.

Alleluya.

THE COLLECT. O God, which art a God of all goodness & virtue, which dost use to exalt them which humble themselves, and to deject those who advance themselves: grant us on Earth to joy in all purity of life, as thy saints in Heaven joy in thy glorious presence; to the praise of thy Name. Through Christ.

PSALM CL. *Laudate Dominum in sanctis* 8888.4

THE ARGUMENT.

*This psalm is last, and bidd'th us praise,
that First and Last doth us behove;
when things be past, and spent our days,
yet lauds shall last, with thankful love.*

Alleluya
in Heaven above.

1. O praise ye God of excellence,
in his respect of holiness;
and praise ye his magnificence,
in firmament of stableness.

With lowliness.

2. O praise ye him as Savi or
for his sweet acts hero·ical;
and praise ye him as Governor,
for his great power potenti·al [-tsee-al].

Most principal.

Omnipotentia. [Omnipotence.]

3. O praise ye him for majesty,
in trumpets' sounds effectuous [-too-us];
and praise ye his authority
in lute and harp melodious.

Most studious.

Sapientia. [Wisdom.]

4. O praise ye him, all sapient [knowing],
in timbrel sweet, with dance in quire;
and praise ye him, so provident,
in fiddle strung, in recorders.

With hearty cheer.

Bonitas. [Goodness.]

5. O praise ye him, all bountiful,
in cymbals sound out loud in state,
and praise ye him, so pitiful [full of pity],
in cymbal's sound. *More mitigate.*

Omnis spiritus laudet Dominum. [Let every living thing praise the Lord.]

full moderate

6. Let all with breath or life endued,
or what with sound is fortified,
praise out the Lord in state renew'd,
for grace and power applied.

To none denied.

Alleluya. [may be sung in unison]

I, chanter, cry to all you here:
Praise ye the Lord, with hearty cheer.

THE COLLECT. Most laudable and merciful God, being the sweet tenor of all our harmony, which dost here exercise our hearts otherwhiles with songs of tears and lamentations, and otherwhiles of joy and gladness: grant, we beseech thee, that after we have sung up our temporal songs in praising of thy Name, we may at last be associated to that heavenly quire above, to behold thy glorious majesty with thy saints. Through &c.

FINIS.

GLORIA PATRI FOR DIVERS METRES. [DOXOLOGIES]

10.10.10.10

To God on high,	<i>in unity again,</i>
in Trinity,	<i>in unity again,</i>
reign, power, and praise	<i>to him be given: Amen;</i>
as due always,	<i>to him be given. Amen.</i>

CM/LM

To God on high be praise,
the Father, first of Might,
to Christ his Son, and their good Spir't,
for ever due of right.

*His Name be blest in unity,
for ever one in Trinity,
from this time forth, as it hath been;
say we thereto: Amen. Amen.*

8888.44

To God on high in Trinity,
in unity yet one again;
reign, power & praise, most due to see,
be alway given of mortal men.

So might it be.

Say we: Amen.

888888.4

To God the Father, first of Might,
to Christ his Son, both God and Lord,
to God of them the Holy Spir't,
though three, yet one in just accord:
reign, power and praise, as due by right,
ascribe we all in open sight.

With all our might.

CANTICLES, ETC.

TE DEUM. LM

- [1.] O God, we praise thee, Lord Most High,
which livest and reign'st eternal[ly],
with heart & voice in one accord,
we knowledge thee to be the Lord.
- [2.] And all the Earth doth worship thee
as Lord and God, our King to be;
all things were made by word of thine:
thou, Father, art of power divine.
- [3.] All angels loud to thee doth cry,
they laud thy Name continually;
the heavens and all the powers therein,
thy praise to spread do never lin [cease].
- [4.] To thee do cry the mighty spir'ts,
the Cherubims, all days and nights,
and Seraphim doth never cease
thy lovely lauds full out t'express.
- [5.] And thus they cry in sweet accord:
O Holy, Holy, Holy Lord!
Thou art of Hosts the guide and boot,
thou Lord, thou God of Sabaoth.

CONTINUED ON FOLLOWING PAGE

- [6.] Thy majesty and power of Host,
do spread the heavens in glory most;
the Earth is fill'd with thy great fame,
with thy great power, and glorious Name.
- [7.] Th'Apostles' Guard so glorious
extol thy Name most precious [-see-us],
which have by deeds of worthiness
set forth thy praise and nobleness.
- [8.] The godly band of Prophets wise,
to praise thee, God, they whole devise,
which have declared thy holy will,
from age to age, for ever still.
- [9.] The Martyrs meek of army strong,
which spent their blood for thee so long,
do glorify thy blessed Name,
and praise thee, Lord, thou most of fame.
- [10.] The Holy Church through World so wide,
do knowledge thee the Lord and guide;
they do confess thy power and might,
and knowledge thee each day and night:
- [11.] The Father, God eternally
of power so great and majesty,
that rulest and dwell'st in Heaven above,
as Father God which dost us love.
- [12.] The Church, even so, most faithfully
confess in truth and unity
that Tower of Strength, that Holy One,
Thy honorable, only Son.
- [13.] The Holy Church confesseth eke
The Holy Spir't, in faith alike:
O blessed God, our hearts inspire,
thou Holy Ghost, thou Comforter.
- [14.] Thou art, O Christ, of Glory King,
and beam most bright, so glistering [glittering];
thy Heart so kind is known to all,
thou died'st for man, to rid his thrall [bondage].
- [15.] Of Father God in mighty throne,
thou art, O Christ, aye-lasting Son,
begot before the worlds were made
or else of Earth foundation laid.

CONTINUED ON FOLLOWING PAGE

- [16.] When thou didst take that work on thee,
mankind to bring to liberty,
the Virgin's womb thou didst accept,
nor it abhorredst, nor it reject.
- [17.] When thou hadst stain of death the dart,
of Satan's power and Hell the smart [pain],
the heavenly gates thou open'dst free
to all that did believe on thee.
- [18.] On God's Right Hand thou sitt'st full nigh,
in equal power and majesty;
with Father God in just accord,
in Heaven thou sitt'st, O Christ, our Lord.
- [19.] We do believe when th'End shall be
that thou shalt come in majesty,
where thou shalt sit as Judge, to deem [judge]
both quick and dead as thee beseem.
- [20.] Help thou, therefore, thy servants true,
with thee do pray with hearts most due,
which thou redeem'dst of Heart so good,
with shedding out thy Precious Blood.
- [21.] With thy good saints make them to be
so number'd whole in company,
that they may joy in glory just
from Earth, from sin most clean discuss'd.
- [22.] By thy good grace thy people save,
O Lord, their help in thee they have;
they put themselves to thy good charge:
O bless thou, God, thine heritage.
- [23.] Direct thou them in thy right way,
and govern them to thee, we pray;
and lift them up for ever still,
exalt them high, by thy good will.
- [24.] We thee, O Lord, do magnify
still, day by day, continually;
as so, O God, most due it is,
we should not be thereto remiss.
- [25.] Thy worship ask'th the same of us:
it is so good, so bounteous;
thy Name to praise we do intend,
for ever, world withouten [arch.] end.

CONTINUED ON FOLLOWING PAGE

- [26.] This day preserve our hearts within,
and keep, O God, our souls from sin;
vouchsafe, O Lord, to keep us pure,
in thy good laws our lives assure.
- [27.] Have mercy, Lord, on us, we call,
have mercy still upon us all,
without the which we cannot stand;
we claim the strength of thy Good Hand.
- [28.] Let mercy light on us, O Lord,
we trust in thee with one accord;
we do thus crave most earnestly,
as we do put our trust in thee.
- [29.] In thee, O Lord, I have my trust,
in thee, my hope and help so just;
behold, O God, I stand to thee:
then let me not confounded be.

THE SONG OF THE THREE CHILDREN. [*< Daniel 3:23*] SM

[An antiphonal stanza sung by the QUIRE alternates with the even-numbered stanzas sung by RECTORS from each part.]

QUIRE.

- [1.] Praise ye the King of kings,
bless ye the Lord of fame;
for ever praise and magnify
his blessèd Holy Name.

RECTORS [SECTION LEADERS OR SOLOISTS.]

- [2.] O Angels high of God,
the Lord, your ornament,
ye heavens so clear, & waters eke
above the firmament:

QUIRE.

- [3.] Praise ye the King of kings,
bless ye the Lord of fame;
for ever praise and magnify
his blessèd Holy Name.

RECTORS [SECTION LEADERS OR SOLOISTS.]

- [4.] O all ye powers of God,
ye sun and moon also,
ye stars of heavens, ye showers & dews,
the Lord's rough winds that blow:

QUIRE.

- [5.] Praise ye the King of kings,
bless ye the Lord of fame;
for ever praise and magnify
his blessèd Holy Name.

RECTORS [SECTION LEADERS OR SOLOISTS.]

- [6.] O fire and parching heat,
ye winters, summers all,
ye dews and frosts, ye frosts and cold,
ye snows and ice that fall:

QUIRE.

- [7.] Praise ye the King of kings,
bless ye the Lord of fame;
for ever praise and magnify
his blessèd Holy Name.

RECTORS [SECTION LEADERS OR SOLOISTS.]

- [8.] O nights and days so bright,
ye lights, and darkness dim,
ye lightnings, clouds,, and Earth so round,
extol and laud ye him:

QUIRE.

- [9.] Praise ye the King of kings,
bless ye the Lord of fame;
for ever praise and magnify
his blessèd Holy Name.

RECTORS [SECTION LEADERS OR SOLOISTS.]

- [10.] O hills and mountains great,
green things on earth that grow,
ye wells and springs, ye seas and floods,
and whales in deeps below:

QUIRE.

- [11.] Praise ye the King of kings,
bless ye the Lord of fame;
for ever praise and magnify
his blessèd Holy Name.

RECTORS [SECTION LEADERS OR SOLOISTS.]

- [12.] O all ye feather'd fowls,
ye beasts and herds abroad,
O ye the sons of mortal men,
O Israel, Praise the Lord:

QUIRE.

[13.] Praise ye the King of kings,
bless ye the Lord of fame;
for ever praise and magnify
his blessèd Holy Name.

RECTORS [SECTION LEADERS OR SOLOISTS.]

[14.] O priests of God above
and servants true of his,
ye spir'its and souls of righteous men:
extol the Lord of bliss:

QUIRE.

[15.] Praise ye the King of kings,
bless ye the Lord of fame;
for ever praise and magnify
his blessèd Holy Name.

RECTORS [SECTION LEADERS OR SOLOISTS.]

[16.] O men of heart so meek,
and holy souls in mind,
O Anani and Azari [Hananiah and Azariah],
and Misha·el sic so kind:

QUIRE.

[17.] Praise ye the King of kings,
bless ye the Lord of fame;
for ever praise and magnify
His blessèd Holy Name.

BENEDICTUS. [LUKE 1: 68-79] LM

[1.] O bless'd be God of Isra·el,
the Lord, & Guide we know full well;
he visited his people all,
he them by grace redeem'd from thrall [bondage].

[2.] And raised he hath salvati on [-see-un]
most mighty, now for us, each one,
of David's stock so virtu·ous [-too-us],
his servant's Line, and noble House.

[3.] As he did speak in times of old
by holy Prophets' mouths, so told
which were his will to utter then,
and have been since the World began:

CONTINUED ON FOLLOWING PAGE

- [4.] that we should be in freedom quite,
and savèd be from enemies' spite,
to scape the hands and cru·el state
of all the men that us do hate.
- [5.] The mercy plight [pledged, sworn] to fathers sage,
to them perform from age to age,
and eke recount his noble act,
to call to mind his sacred pact.
- [6.] His oath to keep so sworn and plight [pedged]
to Abraham our father's right,
which he in time so bounteous,
would just perform and give to us,
- [7.] that we so rid from enemies' hands,
from cru·el yoke of cumbrous bands,
might serve him still in joyful cheer,
without all grief, all care, and fear;
- [8.] in holiness and righteousness,
so him to serve in stableness;
before him thus all void of strife,
to pass all days of this our life.
- [9.] And thou, Good Child, shalt have the name
of Prophet great, most chief in fame,
For thou shalt go before God's Face
to shew before his ways of grace,
- [10.] to give unto his people Son,
to knowledge health's salvati on [-see-un],
this health to shew the grace of his,
for all their faults and sins remiss,
- [11.] through mercy great and tender love
of God, the Lord that reigns above,
whereby the day that spring from high
us visited so joyfully,
- [12.] them light to give that placèd be
in darkness great and misery,
and eke in shade of death, no less,
and guide our feet in ways of peace.

* * *

MAGNIFICAT. [LUKE 1:46-55] LM

- [1.] My soul the Lord doth magnify,
who shew'th his power so mightily;
thus hath he done by his great might,
of only grace that he hath plight [promised].
- [2.] Also my spir't, both day and hour,
reioiceth in God my Savi·or [-vee-or];
not me myself, but thee, O Lord,
I do extol in heart's accord.
- [3.] For he hath thus regarded me,
his handmaid true of low degree;
whose poor estate and simple house
he doth accept, so bounteous.
- [4.] And now behold, the kindreds all
shall me henceforth right blessèd call;
so thou hast said by thy good word,
as angel's voice doth well record.
- [5.] For he that is most mighty tried
hath me set up and magnified;
by his good grace he doth the same,
for holy is his worthy Name.
- [6.] And mercy great that he doth bear
is shew'd to all that do him fear;
on kindred all, by him alone,
he helps us now, and hear'th our moan.
- [7.] With his good arm he strength hath shew'd,
and scatter'd clean the proud and lewd
in their conceits and fancies vain;
this is our God, that still doth reign.
- [8.] The mighty down from seat he threw,
and humble hearts exalted due;
thus God hath done, by power so high:
the worldly rich full low do lie.
- [9.] The hungry soul he fill'd in all
with each good thing, so liberal [freely];
the rich in wealth with all their ray,
with empty hands he sent away.

CONTINUED ON FOLLOWING PAGE

[10.] Rememb'ring still his grace that fell
his servant holy, good Israel,
which promised was our fathers gray,
and Abraham his seed for aye.

NUNC DIMITTIS. [LUKE 2:29-32] LM

[1.] Lord now thou lett'st thy servant go,
to peaceful rest, thou good art so;
thy love to me thou dost afford:
accord'th thereto thy holy word.

[2.] For these my eyes saw happily
health long desired so earnestly;
thy saving health thou givest alone:
my eyes have seen salvati on [-see-on],

[3.] which thou hast thusly prepared aright
before thy flock and people's sight;
their eyes do see thy love's intent,
and goodness great which thou hast sent

[4.] to be a light to Gentiles all,
to lighten them that lie in thrall [bondage];
that thy good flock in joy may dwell,
to glory great of Isra·el.

QUICUNQUE VULT. [ATHANASIAN CREED < VI CENTURY] LM

[1.] Who saved will be, before all things
he must true faith fast hold in all,
which safe & sound who keep'th it not,
without all doubt, he perish shall.

[2.] This is the Faith call'd Catholic,
even through the World full out so famed,
to serve one God in Trinity,
in Trinity, but One so named.

[3.] Confounding not their Persons three,
their substance sunder'd cannot be;
The Father, Son, and Holy Ghost
be divers yet, in Persons three.

[4.] The Godhead yet, of them all one,
of Father, Son, and Holy Spir't,
their glory like, their Majesty,
all one Eternal, is aright.

CONTINUED ON FOLLOWING PAGE

- [5.] The Father such, the Son is such,
the Holy Ghost is such alike;
the Father high, the Son even so,
the Holy Ghost, uncreate, eke.
- [6.] The Father God, the Son, the Spir't,
incomprehensible they be all:
eternal God, eternal Son,
the Holy Ghost, eterne [eternal] we call.
- [7.] Yet they not three Eternals be,
but One they stand, eternally;
not Three distinct in power or time,
but One all whole in unity.
- [8.] The Father huge of power he is,
the Son, the Holy Ghost ,even so;
not three Almightyes, so be said,
but one Almighty, known, no mo[re].
- [9.] The Father God, the Son is God,
the Holy Ghost, even so is God;
not yet three Gods, but One is God
in all the World so long and broad.
- [10.] The Father Lord, the Son is Lord,
the Holy Ghost is truly Lord;
not yet three Lords, but One is Lord,
we say and sing in true accord.
- [11.] As we each Person, God and Lord
be bid by Christian Truth to name,
forbidden so we be by Faith
three Gods or else three Lords to frame.
- [12.] The Father made of none nor born,
of none begotten, well we know;
the Son of God, alone, not made
nor created, begotten though.
- [13.] The Spir't is just of God, and so
of Christ not got, proceeding yet
one Father, so one Son, one Spir't,
not thrice in Name, these Persons set.
- [14.] In Trinity, not one before,
nor yet behind, more great or less;
these Persons three all equal be
eterne [eternal] alike, we must confess.

CONTINUED ON FOLLOWING PAGE

- [15.] So that in all this Unity
in Trinity, I say again:
the Trinity in Unity
we must adore as One, full plain.
- [16.] Who saved will be, most rightly judge
the Trinity, forsooth even thus;
and health eke ask to think ye Christ
incarnate was, made flesh for us.
- [17.] For this is Faith both right & sound,
that we believe and just confess
that Jesus Christ, the Son of God,
is God and man, our Lord, no less.
- [18.] Of God his substance, God begot
before the World was made in sight,
and man he is, of Mary's flesh,
his mother him in World so dight [raised].
- [19.] He perfect God and perfect man,
of soul with reason most indued,
of human flesh subsisting is,
by whom our nature was renew'd.
- [20.] Christ equal is in deity
to God so great, his Father just;
yet greater he, and Christ the less,
for birth in manhood so discuss'd.
- [21.] Who though he be both God & man,
one Christ he is indeed, not two;
to flesh his Godhead did not change,
but taking flesh on Godhead so.
- [22.] Of substance whole he is unmix'd
by Person, yet he is but One;
as soul with wit, and flesh one man,
one Christ is so both God and man.
- [23.] Who suffer'd death for all our health,
and down he went in spir't to Hell;
he did yet rise from death again,
the third day, just as Scripture tell'th.
- [24.] To Heaven he flied, and there he sitt'th
on God's Right Hand, which mighty is;
from whence he shall return to judge
the quick and dead, all right I wis [know].

CONTINUED ON FOLLOWING PAGE

- [25.] And when he cometh, all men shall rise
in bodies dead, revived again;
and give they shall account full due
of all their thoughts & works, so plain.
- [26.] And they that have done good, I say,
shall enter sure to life eterne [eternal];
and they that have done evil, to fire,
to darkness cast, that is externe [outer].
- [27.] This is the Faith most Catholic,
which any man, if it mistake,
and faithfully doth not believe,
no wight [fellow] him savèd once can make.

VENI CREATOR. [RABANUS MAURUS < IX CENTURY] CM

- [1.] Come Holy Ghost, eternal God,
which dost from God proceed:
the Father first, and eke the Son,
One God, as we do read.
- [2.] Oh visit thou our minds and hearts,
thy heavenly grace inspire,
that we in truth and godliness
may set our whole desire.
- [3.] Thou art, O Spir't, the Comforter
in woe and hard distress,
the heavenly gift of God so high,
which tongue cannot express.
- [4.] Thou fountain art, and lively spring
of joy celesti·al,
the fire so bright, the love so clear,
and unction spiritual.
- [5.] For thou in gifts art manifold,
whereby Christ's Church doth stand;
and writest thy love in faithful hearts,
the power of God, his hand.
- [6.] And like as thou hast promise made,
thou givest the speech of grace,
that through thy help the praise of God
may sound in every place.
- [7.] O Holy Ghost, to move our wits,
send down thine heavenly Light;

in flame our hearts, our God to serve
with love, both day and night.

[8.] Our weakness, strength confirm us Lord,
both feeble, faint, and frail,
that neither Flesh, the World, nor Devil
in us do once prevail.

[9.] Put back from us our enemies,
and grant that we obtain
sweet peace of heart with God and man,
from grudge and proud disdain.

[10.] And grant, O Lord,, O Leader sure,
that we by thee as guide
may safe eschew the snares of sin,
from thee no time to slide.

[11.] And plenty, Lord, of thy good grace,
grant us, we humble pray;
be thou our joy and Comforter,
to scape that dreadful day.

[12.] Of strife and foul dissensi·on [-see-un],
O Lord, dissolve the bands,
and knit the knot of peace and love
throughout all Christian lands.

[13.] Grant us, O Lord, through thee to know
the Father, most of Might,
that we of his belovèd Son
may sure obtain the sight.

[14.] And that with perfect, stable faith
we might acknowledge thee,
the Spir't of them of both, I say,
One God, and Persons three.

[15.] Be laud to God the Father high,
and God his Son, praise ye;
be praise to God the Holy Spir't,
One God in Trinity.

[16.] Pray we that Christ the Savi or [-vee-or]
vouchsafe his Spir't to send
to all which true profess his Name,
till all the world doth end.

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The 150. being the last psalm, is a serious and earnest invitation to the praises of God: and so most agreeably placed, as last to knit up the end of all that is treated in the five several books of Psalms so divided by the Hebrews. In which five books be inspersed abroad matter of *Prophecy* of Christ and his church, of *History*, of *Doctrine*, of *Instruction*, of *Invitation*, of *Exhortation*, of *Reformation*, of *Insultation*, of *Consolation*, of *Gloriation*, of *Invocation*, of *Obsecration*, of *Meditation*, of *Patience*, and such like. So that all breath, voice, and sound of word, sung, said, or thought, should tend wholly in the end, to praise the Lord, which is the first, the midst, and final work, and sacrifice, whereunto all should be referred. Furthermore because in the third, fourth, and fifth verses, only musical instruments be recited, lest they should be but bare instruments without distinction, or signification of sound, in them be added for supplement, the three appropriates ascribed to God in Trinity, as Power and Authority, whereby all things were created and wrought *Wisdom* and *Providence*, whereby all things be justly governed and ruled.

Goodness and Bounty, whereby all things be preserved, from whence proceed all graces and gifts both bodily and ghostly.

Thus this psalm which is the last being conformable to that which is the first, which is also tracted by certain Triads describing the felicity of man doth resemble, the same not only by Triads of verse but also by this Triad included in mystery, though not expressly: So determining the chief and last work, that this blessed man so described in all the course of his life should meditate, which act in the next life he shall most perfectly do and perform. [cf. Note, PSALM I.]

Therefore the Chanter is not untimely brought in for fresher remembrance to proclaim once again his joyful Alleluya, to end therein to the glory of God in Trinity, the *Father*, the *Son*, and the *Holy Ghost*, to whom be all honor, glory, and praise everlastingly, Amen.

FOR THE CONJUNCTION OF PSALMS AND TUNES.

First ye ought to conjoin a sad tune or song, with a sad psalm, and a joyful tune and song with a joyful psalm, and an indifferent tune and song, with a psalm which goeth indifferently.

Psalms of joy be such as be constitute in the third and fifth place of Athanasius' table, which be psalms consolatory, and of thanksgiving with their conjugates. Sad psalms be such as be set in the fourth common place, as deprecatory, and interpellatory, indifferent be such as be in the first and second place, as propheticall, or such as do teach and exhort, and such also as be mixt containing divers of the said five places: For a difference of tunes & songs in this triple nature and diversity be used, the three characters of the three common accents, as the sharp accent to joyful songs and tunes.

The grave accent to sad, The circumflect accent to indifferent. Not yet by this meaning to prescribe a rule to prejudice any mans peculiar spirit or ear, for as there be diversities of tastes in men's palaces: So be there in men's spirits, and so also in their ears. For what psalm or song, one mans spirit shall judge grave and sad, some other shall think it pleasant. And what one man's ear shall think pleasant, another shall judge it sour and severe. And therefore in this diversity. I leave it to every man's spirit as God shall move him: and to every man's ear, as nature shall frame him. I set this only in example, for that it so agreed to my understanding inwardly, and to mine ear outwardly. But such copulations would there be in psalms and songs who can attain to that grace, *Omne tulit punctum*. &c. which David expressed and observed, who was a Christian divine in spir't, a perfect poet in his Metre, and an expert musician in ordering of his instruments, and setting of his tunes agreeably.

FIVE BOOKS OF PSALMS ACCORDING TO THE HEBREWS.

The 1. from the 1. psalm unto the 41.

And they have in the end, either Fiat, Fiat. or else Amen, Alleluya.

The 2. from .42. unto 72. And they have in the end, either Fiat, Fiat. or else Amen, Alleluya.

The 3. from 73. unto 89. And they have in the end, either Fiat, Fiat. or else Amen, Alleluya.

The 4. from 90. unto 106. And they have in the end, either Fiat, Fiat. or else Amen, Alleluya.

The 5. from 107. unto 150. And they have in the end, either Fiat, Fiat. or else Amen, Alleluya.

THE NATURE OF THE EIGHT TUNES.

1. The first is meek, devout to see,
2. The second sad, in majesty.
3. The third doth rage: and roughly bray'th.
4. The fourth doth fawn, and flatt'ry play'th.
5. The fifth delight, and laugheth the more.
6. The sixth bewaileth: it weepeth full sore.
7. The seventh treadeth stout, in froward race.
8. The eighth goeth mild, in modest pace.

The Tenor of these parts be for the people when they will sing alone, the other parts, put for greater quires, or to such as will sing or play them privately.

THERE FOLLOW NINE FOUR-PART MUSICAL SETTINGS BY THOMAS TALLIS (1505-1585) FOR USE WITH THIS PSALTER. VARIOUS TRANSCRIPTIONS ARE AVAILABLE FOR CONTEMPORARY USE, AND SO THE SCORES ARE OMITTED.

Imprinted at London by John Daye, dwelling over Aldersgate beneath S. Martins.

Cum privilegio Regiae Maiestatis. per Decennium.

With permission of Her Majesty the Queen, for a Decade.

* * *

HISTORICAL NOTE. John Daye (1522-1584), Parker's printer, was an English Protestant. He is best known as the publisher (1563) of John Foxe's *Actes and Monuments*, also known as the *Book of Martyrs*. Likely born and raised in Dunwich, he moved to London around 1540, where he learned printing. In 1547, with a partner, William Series, he undertook a publishing operation which soon thrived. In 1550, they were successful enough amicably to establish separate businesses, Daye at Aldersgate. Specializing in Protestant works, in 1554 Daye was imprisoned for a year under the Roman Catholic Mary I. Upon the accession of Elizabeth I in 1558, he resumed publishing and prospered, acquiring a number of prominent Protestant patrons, including William Parker.

The name "Daye" is the occasion for an interesting coincidence. *The Whole Book of Psalms* (transl. Mather, Mayhew, Eliot et al), commonly known as the "Bay Psalm Book," was the first book printed in British North America, at Boston, Massachusetts in 1640. Perchance, it was published by Stephen Daye Sr. (c. 1594–1668), who had migrated from England in 1638. His surname and profession suggest some connection with John Daye (above), William Parker's publisher. No relation is documented, however, and the shared last name indeed appears coincidental.